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ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN. ~~XX 59~~

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,

WITH SHORT CHARACTERS;

NOTICES, OR REVIEWS OF VALUABLE FOREIGN BOOKS;

CRITICISMS ON NEW PIECES OF MUSIC AND WORKS OF ART;

AND THE

LITERARY INTELLIGENCE OF EUROPE, &c.

"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
"censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, *judicium*
"parcius interponatur." BACON *de historia literaria conscribenda.*

V O L. II.

FROM SEPTEMBER, TO DECEMBER INCLUSIVE, 1788.

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T H E

ANALYTICAL REVIEW,

For SEPTEMBER, 1788.

ART I. THE LIFE OF CAPTAIN JAMES COOK. By Andrew Kippis, D. D. F. R. S. and S. A. 4to. p. 527. Price 1l. 1s. in Boards. Nichol and Robinsons.

CAPTAIN COOK had no claim to distinction on account of the lustre of his ancestry or birth. His father was in the humble station of a servant in husbandry, and married a woman of the same rank with himself. Captain Cook was born at Marton in the North-riding of Yorkshire, on the 27th of October, 1728. He was one of nine children, all of whom are now dead except a daughter, who married a fisherman of Redcar. He received the first rudiments of education from the school-mistress of the village; and afterwards, on his father's removal to Great Ayton, he was put to a day school, at the expence of Mr. Skottow, his father's employer, where he was instructed in writing, and in a few of the first rules of Arithmetic. Before the age of thirteen he was bound apprentice to Mr. W. Sanderson, a haberdasher or shopkeeper, at Staiths, about ten miles from Whitby; but some disagreement taking place between him and his master, he indulged his own inclination in binding himself apprentice to Messrs. Walkers of Whitby, who had several vessels in the coal trade, and after serving a few years longer in the situation of a common sailor, he was at length raised to be mate of one of Mr. Walker's ships. During all this period it is not recollected that he exhibited any thing peculiar, either in his abilities or conduct.

Early in the year 1755 when hostilities broke out between France and England, Cook entered on board the *Eagle* of sixty guns, to which vessel Sir Hugh Palliser was soon after appointed, who soon distinguished him as an active and diligent seaman, and his promotion was forwarded by a letter of recommendation which was written by Mr. Osbaldeston, member for Scarborough, at the request of several neighbours, in Mr. Cook's favour. On the 15th of May, 1759, he was appointed master of the *Mercury*, which soon after sailed to America, and joined the fleet under Sir Charles Saunders, at

the memorable siege of Quebec. On this occasion he was recommended by Captain Palliser to a difficult and dangerous service, viz. to take the soundings of the river St. Lawrence, between the island of Orleans and the north shore, which he performed in the most compleat manner; and soon afterwards he was employed to survey the most dangerous parts of the river below Quebec: these were his first efforts with the pencil. After this expedition he was appointed, on the 22d of September, master of the *Northumberland*, stationed at Halifax, where he first read Euclid, and applied to astronomy and other branches of science. In the year 1762, he was with the *Northumberland*, assisting at the recapture of Newfoundland; and in the latter end of the same year he returned to England, and married, at Barking in Essex, Miss Elizabeth Batts. Early in 1763, when admiral (then Captain) Greaves was appointed governor of Newfoundland, Mr. Cook went out with him to survey the coasts of that island. At the end of the season he returned to England; but in the beginning of 1764, Sir Hugh Palliser being appointed governor of Newfoundland and Labradore, Mr. Cook accompanied him in the same capacity of surveyor, and had the *Grenville* Schooner to attend him on that business; in this situation he continued till 1767.

On the 25th of May, 1768, by the recommendation of Mr. Stephens, secretary to the admiralty, Mr. Cook was appointed to the command of an expedition fitted out, at the request of the Royal Society, for the South Seas, with a view of observing the transit of Venus in 1769, and at the same time was raised to the rank of Lieutenant in the Royal Navy. About the middle of August our navigator sailed on this expedition in the *Endeavour*, of ten guns and eighty-four men, accompanied by Sir Joseph Banks, Dr. Solander, and Mr. Green as astronomer. As the events of this voyage have long been in the possession of the public, illustrated by the elegant pen of Dr. Hawkesworth, we shall content ourselves with referring the reader to his narrative, or to the no less entertaining compilation now under our inspection; but cannot help remarking, that in all the vicissitudes of this navigation the good sense and humanity of Captain Cook appear to the greatest advantage. On the 12th of June, 1771, the *Endeavour* arrived in the Downs, after a voyage replete with hazard, and rendered calamitous by sickness, having lost no less than thirty-one persons, among whom were Mr. Hicks the first lieutenant, Mr. Green the astronomer, Sydney Parkinson, draughtsman to Mr. Banks, Mr. Monkhouse, surgeon, and other inferior officers. It is probable, however, that these fatal events, which could not fail making a powerful impression on the mind of Lieutenant Cook, might be the means of turning his attention to those methods
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of preserving the health of seamen, which he afterwards pursued with such remarkable success.

The manner in which Lieutenant Cook had performed this service, justly recommended him to the favour of Government: and accordingly he was, on the 29th of August, 1771, promoted to be a commander in his Majesty's navy. About this time the great question concerning the existence of a *Terra Australis incognita* engaged the attention of the Public and Government, and an expedition was projected to ascertain the fact. When the design was resolved on, it did not admit of any hesitation by whom it was to be carried into execution. For the greater advantage of the undertaking it was agreed, that two ships, constructed like the Endeavour, should be employed: the largest of the two, about 462 tons, was called the Resolution, and commanded by Capt. Cook; and the other, which was of 336 tons burthen, was called the Adventure, and was commanded by Captain Tobias Furneaux. The complement of the former, including officers, was 112 persons; that of the latter, 81. Mr. W. Hodges, an excellent painter, and Mr. John Reinhold Foster and his son, eminent naturalists, also Mr. W. Wales, and Mr. W. Bayley, as astronomers, were engaged to accompany the expedition; and on the 13th of July, 1772, the two vessels set sail from Plymouth. For reasons similar to those before assigned we must decline entering into the particulars of this voyage; let it suffice to say, that every object of the undertaking was completely attained; Captain Cook made the circuit of the Southern Ocean in a high latitude, and traversed it in such a manner as not to leave the least room for a possibility of the existence of a continent, unless near the pole, and out of the reach of navigation. But something still more useful was achieved by this expedition, viz. Captain Cook's discovery of infallible means for preserving the health of seamen, which chiefly consisted in the use of sugar of malt made occasionally into sweet wort, of sour crout, rob of lemon, green vegetables wherever they could be procured, in a constant and ample supply of fresh water, and in keeping the vessel well washed, dry, and ventilated. After a circumnavigation, which comprehended no less than 20,000 leagues, nearly three times the equatorial diameter of the earth, exclusive of the voyage to and from the Cape of Good Hope, Captain Cook landed at Portsmouth on the 30th of July, 1775, having been absent three years and eighteen days, during which time, and under all changes of climate, he lost but four men, and only one of them by sickness.

On the 9th of August, after his return, Captain Cook was raised to the rank of a Post Captain, and three days afterwards he was appointed a Captain in Greenwich hospital. He was admitted a Fellow of the Royal Society, on the 7th of

March, 1776; on the same evening was read his paper containing an account of the means employed during the voyage for preserving the health of the seamen, for which he was rewarded with the estimable prize of the gold medal for that year. We learn from Dr. Kippis, that the account of the second voyage as published by Captain Cook, was revised by his friend Dr. Douglas, now bishop of Carlisle.

The next object which engrossed the attention of the public, was the discovery of a northern passage to the Pacific Ocean, and consequently to the East Indies, and an expedition for this purpose was determined on by Government; but though all agreed that Captain Cook would be the most proper person to conduct it, after the toils he had already endured, none presumed to solicit him. The secret wishes of the admiralty were, however, anticipated by the Captain's voluntary offer, and he was appointed to the command on the 10th of February, 1776; at the same time it was agreed that he should, on his return, be restored to his situation at Greenwich, and if no vacancy happened, the officer who succeeded him was to resign. On this occasion the usual plan of discovery was reversed, and instead of a passage from the Atlantic to the Pacific, one from the latter into the former was to be tried. This arrangement, Dr. Kippis believes, was the result of Captain Cook's own reflexions on the subject. On the 12th of July 1776, the Resolution, with the same complement of officers and men as before, and commanded by Captain Cook; and the Discovery, Captain Clerke, with an establishment nearly similar to that of the Adventure, sailed from Plymouth Sound. The history of this voyage is well known, also that it proved fatal to our great navigator, who lost his life in a tumult which happened at the newly discovered Sandwich Isles on the 14th of Feb. 1779. Dr. Kippis adopts Mr. Samwell's account of Captain Cook's death, which was published about three years ago, but which the Doctor informs us was originally intended for his use. If this account be true, this accomplished seaman and great practical philosopher, fell an undoubted sacrifice to the cowardice, folly, or treachery, of some of his own people.

As a specimen of the manner in which this elaborate piece of biography is executed, we shall select Dr. Kippis's character of Captain Cook.

* From the relation that has been given of Captain Cook's course of life, and of the important events in which he was engaged, my readers cannot be strangers to his general character. This, therefore, might be left to be collected from his actions, which are the best exhibitions of the great qualities of his mind. But, perhaps, were I not to endeavour to afford a summary view of him in these respects, I might be thought to fail in that duty which I owe to the public on the present occasion.

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‘It cannot, I think, be denied, that genius belonged to Captain Cook in an eminent degree. By genius I do not here understand imagination merely, or that power of culling the flowers of fancy which poetry delights in; but an inventive mind; a mind full of resources; and which, by its own native vigour, can suggest noble objects of pursuit, and the most effectual methods of attaining them. This faculty was possessed by our navigator in its full energy, as is evident from the uncommon sagacity and penetration which he discovered in a vast variety of critical and difficult situations.

‘To genius Captain Cook added application, without which nothing very valuable or permanent can be accomplished, even by the brightest capacity. For an unremitting attention to whatever related to his profession, he was distinguished in early life. In every affair that was undertaken by him, his assiduity was without interruption, and without abatement. Wherever he came, he suffered nothing which was fit for a seaman to know or to practise, to pass unnoticed, or to escape his diligence.

‘The genius and application of Captain Cook were followed by a large extent of knowledge; a knowledge which, besides a consummate acquaintance with navigation, comprehended a number of other sciences. In this respect, the ardour of his mind rose above the disadvantages of a very confined education. His progress in the different branches of the mathematics, and particularly in astronomy, became so eminent, that, at length, he was able to take the lead in making the necessary observations of this kind, in the course of his voyages. He attained, likewise, to such a degree of proficiency in general learning, and the art of composition, as to be able to express himself with a manly clearness and propriety, and to become respectable as the narrator, as well as the performer, of great actions.

‘Another thing, strikingly conspicuous in Captain Cook, was the perseverance with which he pursued the noble objects to which his life was devoted. This, indeed, was a more distinguished feature in his character: in this he scarcely ever had an equal, and never a superior. Nothing could divert him from the points he aimed at; and he persisted in the prosecution of them, through difficulties and obstructions which would have deterred minds of very considerable strength and firmness.

‘What enabled him to persevere in all his mighty undertakings, was the invincible fortitude of his spirit. Of this, instances without number occur in the accounts of his expeditions; two of which I shall take the liberty of recalling to the attention of my readers. The first is, the undaunted magnanimity with which he prosecuted his discoveries along the whole south-east coast of New Holland. Surrounded as he was with the greatest possible dangers, arising from the perpetual succession of rocks, shoals, and breakers, and having a ship that was almost shaken to pieces by repeated perils, his vigorous mind had a regard to nothing but what he thought was required of him by his duty to the public. It will not be easy to find, in the history of navigation, a parallel example of courageous exertion. The other circumstance I would refer to is the boldness with which, in his second voyage, after he left the Cape of Good Hope, he pushed forwards into unknown seas, and penetrated through innumerable mountains and islands of ice, in the search of a southern continent. It was like

launching into chaos: all was obscurity, all was darkness before him; and no event can be compared with it, excepting the sailing of Maghelhaens, from the straits which bear his name, into the Pacific Ocean.

* The fortitude of Captain Cook, being founded upon reason, and not upon instinct, was not an impetuous valour, but accompanied with compleat self-possession. He was master of himself on every trying occasion, and seemed to be the more calm and collected, the greater was the exigence of the case. In the most perilous situations, when our Commander had given the proper directions concerning what was to be done while he went to rest, he could sleep, during the hours he had allotted to himself, with perfect composure and soundness. Nothing could be a surer indication of an elevated mind; of a mind that was entirely satisfied with itself, and with the measures it had taken.

* To all these great qualities, Captain Cook added the most amiable virtues. That it was impossible for any one to excel him in humanity, is apparent from his treatment of his men through all his voyages, and from his behaviour to the natives of the countries which were discovered by him. The health, the convenience, and, as far as it could be admitted, the enjoyment of the seamen, were the constant objects of his attention; and he was anxiously solicitous to meliorate the condition of the inhabitants of the several islands and places which he visited. With regard to their thieveries, he candidly apologized for, and overlooked, many offences which others would have sharply punished; and when he was laid under an indispensable necessity of proceeding to any acts of severity, he never exerted them without feeling much reluctance and concern.

* In the private relations of life, Captain Cook was entitled to high commendation. He was excellent as a husband and a father, and sincere and steady in his friendships: and to this it may be added, that he possessed that general sobriety and virtue of character, which will always be found to constitute the best security and ornament of every other moral qualification.

* With the greatest benevolence and humanity of disposition, Captain Cook was occasionally subject to a hastiness of temper. This, which has been exaggerated by the few (and they are indeed few) who are unfavourable to his memory, is acknowledged by his friends. It is mentioned both by Captain King and Mr. Samwell, in their delineations of his character. Mr. Hayley, in one of his poems, calls him the *mild Cook*; but, perhaps, that is not the happiest epithet which could have been applied to him. Mere mildness can scarcely be considered as the most prominent and distinctive feature in the mind of a man, whose powers of understanding and of action were so strong and elevated, who had such immense difficulties to struggle with, and who must frequently have been called to the firmest exertions of authority and command.

* Lastly, Captain Cook was distinguished by a property which is almost universally the concomitant of truly great men, and that is a simplicity of manners. In conversation he was unaffected and unassuming; rather backward in pushing discourse; but obliging and communicative in his answers to those who addressed him for the purposes

poses of information. It was not possible that, in a mind constituted like his, such a paltry quality as vanity could find an existence.'

Entertainment appears to us the principal object of biographical publications, and in this view the volume before is entitled to every commendation, as we have seldom met with a more entertaining production. Those who have read the voyages of Captain Cook in their original state, will find their memory agreeably refreshed by the perusal of this excellent abridgement of them; and those who have not read them, will here find almost all that is interesting to general readers condensed into a narrow compass. Dr. Kippis has also rendered his work both informing and useful, by a variety of judicious observations; and, perhaps, not a little praise is due to him for exhibiting, in one comprehensive view, the whole progress and effect of all the late circumnavigations.

The language would, probably, in some places admit of a higher polish, but in general it is perspicuous, easy and natural, and, in our opinion, more agreeable to the standard of classical simplicity, than the verbose, tumid, and highly figurative style so fashionable at present.

The volume is enriched by an original ode of Miss Williams, adapted to the subject, and written with her usual spirit and elegance; also with an elegant engraving of Captain Cook; but we cannot help lamenting one essential deficiency, and that is, a map of his discoveries. B.

ART. II. SERMONS, on different Subjects, left for Publication by John Taylor, L. L. D. late Prebendary of Westminster, &c. Published by S. Hayes, A. M. Usher of Westminster School. 8vo. 302 pages, price 5s. in boards. Cadell.

THESE sermons we are led to conclude, were written by Dr. Johnson, as he often alluded to compositions of this nature in his Meditations, and none having appeared, it is reasonable to suppose, that they were the property of the friends he composed them for, and that their publication did not depend on him.

We think, that they have the most indubitable marks of their origin, and consequently, good sense, and judicious reflections on life, may be expected, even in a beaten track. But we imagine some of them were very hasty productions; and though a mind so well fraught with digested knowledge, did not require, when arranging a discourse, to think long on subjects, which from being often discussed, became the familiar inmates of the mind, and its natural spontaneous effusions, as the result of a continual, though not immediate, exercise of

the faculties ; yet we sometimes wished the Doctor's pen had not flown so rapidly. We can indeed easily conceive, that a vigorous mind may with facility connect its own conceptions, when a timid *made up* one must be cautiously fastidious, and accept and reject irresolutely, what it cannot rely on, because the *whole* is formed from a thousand parts ; but genius and talents are not always equally active, and the labours of one day must too frequently correct the lapses of others.

His religious sentiments are so well known that it would be needless to descant on them ; over many of these pages they have diffused not only gloomy, but narrow notions ; religion is too often made (we might almost say) an affair of traffic ; the blessings of this life are bartered for those of the next, and self-denial has a reward proportioned exactly to its sacrifices ; the dread of punishment seems to degenerate into slavish fear, and is oftener alluded to than that reverential respect which is ever tempered with love and admiration ; in short, the Father of Mercies is sometimes made to appear as a rigid task-master.

Sermons only intended to be delivered from the pulpit, perhaps ought to be calculated for the multitude, as many hear sermons who seldom read, and understand better what they hear, than what they see ; who in this life, only fear poverty and bodily pain, and in another, eternal torments ; such persons may be roused, when a preacher exhorts them to repent before the *gates of Hell are closed for ever* ; but readers who have a nicer moral sense, require reasoning rather than declamation.

The subjects we shall point out, and give the most copious extracts from the sermons we distinguish as the best. In the first paragraph, those who are conversant with Dr. Johnson's writings will instantly discern his well known style and sentiments, as well as in many other parts of this excellent sermon on Matrimony ;—which he compares to friendship.

‘ That society is necessary to the happiness of human nature, that the gloom of solitude, and the stillness of retirement, however they may flatter at a distance, with pleasing views of independence and serenity, neither extinguish the passions nor enlighten the understanding ; that discontent will intrude upon privacy, and temptations follow us to the desert, every one may be easily convinced, either by his own experience, or that of others. That knowledge is advanced by an intercourse of sentiments, and an exchange of observations, and that the bosom is disburthened, by a communication of its cares, is too well known for proof or illustration. In solitude perplexity swells into distraction, and grief settles into melancholy ; even the satisfactions and pleasures that may by chance be found, are but imperfectly enjoyed, when they are enjoyed without participation.’

‘ It is a proof of the regard of God for the happiness of mankind, that the means by which it must be attained, are obvious and evident ; that we are not left to discover them, by difficult speculations, intricate disquisitions, or long experience, but are led to them, equally by our passions and our reason, in prosperity and distress. Every
man

man perceives his own insufficiency to supply himself with what either necessity or convenience require, and applies to others for assistance. Every one feels his satisfaction impaired by the suppression of pleasing emotions, and consequently endeavours to find an opportunity of diffusing his satisfaction.'

'No man can invade the property, or disturb the quiet of his neighbour, without subjecting himself to penalties, and suffering in proportion to the injuries he has offered. But cruelty and pride, oppression and partiality, may tyrannize in private families without controul; meekness may be trampled upon, and piety insulted, without any appeal, but to conscience and to heaven. A thousand methods of torture may be invented, a thousand acts of unkindness, or disregard, may be committed, a thousand innocent gratifications may be denied, and a thousand hardships imposed, without any violation of national laws. Life may be embittered with hourly vexation; and weeks, months and years be lingered out in misery, without any legal cause of separation, or possibility of judicial redress. Perhaps no sharper anguish is felt, than that which cannot be complained of, nor any greater cruelties inflicted, than some which no human authority can relieve.

'It is easy by pursuing the parallel between friendship and marriage, to show how exact a conformity there is between them, to prove that all the precepts laid down with respect to the contraction, and the maxims advanced with regard to the effects, of friendship, are true of marriage in a more literal sense, and a stricter acceptation.

'It has been long observed, that friendship is to be confined to one; or that to use the words of the axiom, He that hath *friends* has no *friend*. That ardour of kindness, that unsuspecting security which friendship requires, cannot be extended beyond a single object. A divided affection may be termed benevolence, but can hardly rise to friendship; for the narrow limits of the human mind allow it not intensely to contemplate more than one idea. As we love one more, we must love another less; and however impartially we may, for a very short time, distribute our regards, the balance of affection will quickly incline, perhaps against our consent, either to one side or the other.'

The second sermon on Repentance contains nothing new, nor are trite reflections rendered interesting by a striking assemblage of words.

'An amendment of life is the chief and essential part of repentance. He that has performed that great work, needs not disturb his conscience with subtle scruples, or nice distinctions. He needs not recollect, whether he was awakened from the lethargy of sin, by the love of God, or the fear of punishment. The scripture applies to all our passions; and eternal punishments has been threatened to no purpose, if these menaces were not intended to promote virtue.'

The third. On the Fear of God.

'The great purpose of revealed religion is to afford man a clear representation of his dependance on the Supreme Being, by teaching him to consider God as his creator, and governor, his father and his judge. Those to whom providence has granted the knowledge of the holy scriptures, have no need to perplex themselves with difficult speculations, to deduce their duty from remote principles, or to enforce

force it by doubtful motives. The Bible tells us, in plain and authoritative terms, that there is a way to life, and a way to death; that there are acts which God will reward, and acts that he will punish. That with soberness, righteousness, and godliness, God will be pleased; and that with intemperance, iniquity, and impiety, God will be offended; and that of those who are careful to please him, the reward will be such, as eye hath not seen, nor ear heard; and of those who, having offended him, die without repentance, the punishment will be inconceivably severe and dreadful.

The fourth. On Charity.

* Let every one, that considers this state of obdurate wickedness, that is struck with horror at the mention of a man void of pity, that feels resentment at the name of oppression, and melts with sorrow at the voice of misery, remember that those, who have now lost all these sentiments, were originally formed with passions, and instincts, and reason, like his own; let him reflect, that he, who now stands most firmly, may fall by negligence, and that negligence arises from security. Let him therefore observe, by what gradations men sink into perdition, by what insensible deviations they wander from the ways of virtue, till they are at length scarce able to return; and let him be warned by their example, to avoid the original causes of depravity, and repel the first attacks of unreasonable self-love; let him meditate on the excellence of charity, and improve those seeds of benevolence, which are implanted in every mind, but which will not produce fruit, without care and cultivation.

* Let any man reflect upon the snares to which poverty exposes virtue, and remember, how certainly one crime makes way for another, till at last all distinction of good and evil is obliterated; and he will easily discover the necessity of charity, to preserve a great part of mankind from the atrocious wickedness.

* To those to whom languishment and sickness have shown the instability of all human happiness, I hope it will not be requisite to enforce the necessity of securing to themselves a state of unshaken security, and unchangeable enjoyment. To inculcate the shortness of life to those who feel hourly decays; or to expatiate on the miseries of disease and poverty to them, whom pain perhaps, at this instant, is dragging to the grave, would be a needless waste of that time which their condition admonishes them to spend, not in hearing, but in practising their duty. And of sickness, charity seems the peculiar employment, because it is an act of piety which can be practised with such slight and transient attention as pain and faintness may allow. To the sick therefore I may be allowed to pronounce the last summons to this mighty work, which perhaps the divine providence will allow them to hear. Remember thou! that now faintest under the weight of long continued maladies, that to thee, more emphatically, the night cometh in which no man can work: and therefore say not to him that asketh thee, "Go away now, and to-morrow I will give;" To-morrow? To-morrow is to *all* uncertain, to *thee* almost hopeless; to-day if thou wilt hear the voice of God calling thee to repentance, and by repentance to charity; harden not thy heart, but what thou knowest that in thy last moment thou shalt wish done, make haste to do, lest thy last moment be now upon thee.

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The fifth. On Human Misery. That God has done right, but that we act perversely, shewn from various views of life.

'Thus it appears, that by the practice of our duty, even our present state may be made pleasing and desirable; and that if we languish under calamities, they are brought upon us, not by the immediate hand of Providence, but by our own folly and disobedience; that happiness will be diffused, as virtue prevails; and *that God has done right, but we have done wickedly.*'

The sixth, on Pride, is an excellent discourse.

'Learning indeed, imperfect as it is, may contribute to many great and noble ends, and may be called in to the assistance of religion, as it is too often perversely employed against it; it is of use to display the greatness, and vindicate the justice of the Almighty; to explain the difficulties, and enforce the proofs of religion: and the small advances that may be made in science, are of themselves some proof of a future state, since they shew that God, who can be supposed to make nothing in vain, has given us faculties evidently superior to the business of this present world. And this is perhaps one reason, why our intellectual powers are in this life of so great extent as they are. But how little reason have we to boast of our knowledge, when we only gaze and wonder at the surfaces of things? When the wisest, and most arrogant philosopher, knows not how a grain of corn is generated, or why a stone falls to the ground? But were our knowledge far greater than it is, let us yet remember that goodness, not knowledge, is the happiness of man! The day will come, it will come quickly, when it shall profit us more to have subdued one proud thought, than to have numbered the host of heaven.'

The seventh. On the Scepticism of the present age. This sermon contains many judicious reflections; and we coincide with the author, that men in general when wavering in their opinions, are unsettled in their conduct; that morality, wanting a firm *visible* support, becomes a bending principle easily warped by the prevailing impulse; and that reason is oftener employed to excuse than correct the favourite propensity, when a rule of action is not recurred to.

'There is a much closer connexion between practice and speculation than is generally imagined. A man disquieted with scruples concerning any important article of religion, will, for the most part, find himself indifferent and cold, even to those duties which he practised before with the most active diligence and ardent satisfaction.'

The eighth, on Self-conceit, is particularly addressed to literary men.

'There is perhaps no class of men, to whom the precept given by the apostle to his converts, against too great confidence in their understandings, may be more properly inculcated, than those who are dedicated to the profession of literature; and are therefore necessarily advanced to degrees of knowledge above them who are dispersed among manual occupations, and the vulgar parts of life; whose attention is confined within the narrow limits of their own employments, and who have not often leisure to think of more than the means of relieving their own wants, by supplying the demands of others.'

* Knowledge

‘ Knowledge is to be attained, by slow and gradual acquisitions, by a careful review of our ideas, and a regular superstructure of one proposition on another; and is therefore the reward only of diligence and patience. But patience is the effect of modesty; pride grasps at the whole, and what it cannot hold, it affects to despise; it is rather solicitous to display, than encrease its acquisitions; and rather endeavours, by fame, to supply the want of knowledge, than by knowledge to arrive at fame.

‘ Such is the consequence of too high an esteem of our own powers and knowledge; it makes us in youth negligent, and in age useless; it teaches us too soon to be satisfied with our attainments, or it makes our attainments unpleasing, unpopular, and ineffectual; it neither suffers us to learn, nor to teach; but with-holds us from those, by whom we might be instructed, and drives those from us, whom we might instruct.

‘ No man so much values himself upon the general prerogatives of human nature, as upon his own peculiar superiority to other men; nor will he therefore be humbled, by being told of the ignorance, the weakness, and wickedness of humanity, for he is satisfied with being accounted one of the most knowing among the ignorant; the most able among the weak; and the most virtuous among the wicked.’

The ninth, on the Sacrament of the Lord’s Supper, is a rational animated discourse.

The tenth. That men will be rewarded according to their works.

Here the author seems to have adopted the opinion of some divines, who in indirect terms have ascribed to the devil, the attributes of the Supreme Being, particularly omnipresence.

‘ The subtilties of the devil are undoubtedly many; he has probably the power of presenting opportunities of sin, and at the same time of inflaming the passions, of suggesting evil desires, and interrupting holy meditations; but his power is so limited by the governor of the universe, that he cannot hurt us without our own consent; his power is but like that of a wicked companion, who may solicit us to crimes or follies, but with whom we feel no necessity of complying; he therefore that yields to temptation, has the greater part in his own destruction; he has been warned of his danger, he has been taught his duty, and if these warnings and instructions have had no effect, he may be said voluntarily to desert the right way, and not so much to be deceived by another, as to deceive himself.’

The eleventh. On Unanimity and Compassion.

‘ To suppose that there should, in any community, be no difference of opinion, is to suppose all, of whom the community consists, to be wise alike, which cannot happen; or that the understanding of one part is submitted to that of another, which however would not produce uniformity of opinion, but only of profession; and is, in important questions, contrary to that sincerity and integrity, which truth requires; and an infraction of that liberty, which reason allows. But that men, of different opinions, should live at peace, is the true effect of that humility, which makes each esteem others better than himself, and of that moderation, which reason approves, and charity commands. Be ye therefore all of one mind, let charity be the pre-
dominant

dominant and universal principle that pervades your lives, and regulates your actions.'

'Let us remember to be all of one mind, so as to grieve, and rejoice together; to confirm, by constant benevolence, that brotherhood which creation and redemption have constituted! Let us commiserate and relieve affliction, and endear ourselves by general gentleness and affability; it will from hence soon appear how much goodness is to be loved, and how much human nature is meliorated by religion.'

The twelfth, on the Vanity of Worldly Enjoyments and Pursuits.

Dr. J. seems to be in his own domain when he treats this subject; but let those who think worldly happiness more satisfactory and stable, ask themselves if they are happy. The character of Solomon is well drawn.

'That all human actions terminate in vanity, and all human hopes will end in vexation, is a position, from which nature with-holds our credulity, and which our fondness for the present life, and worldly enjoyments, disposes us to doubt; however forcibly it may be urged upon us, by reason or experience.'

'He (Solomon) had in his hand, all the instruments of happiness, and in his mind, the skill to apply them. Every power of delight which others possessed, he had authority to summon, or wealth to purchase; all that royal prosperity could supply, was accumulated upon him; at home he had peace, and in foreign countries he had honour; what every nation could supply, was poured down before him. If power be grateful, he was a king: if there be pleasure in knowledge, he was the wisest of mankind; if wealth can purchase happiness, he had so much gold, that silver was little regarded. Over all these advantages, presided a mind, in the highest degree disposed to magnificence and voluptuousness, so eager in pursuit of gratification, that alas! after every other price had been bid for happiness, religion and virtue were brought to the sale. But after the anxiety of his enquiries, the weariness of his labours, and the loss of his innocence, he obtained only this conclusion: I have seen all the works that are done under the sun, and behold, all is vanity and vexation of spirit.'

'When we examine first, in what sense we are to understand, that all is vanity; we must remember, that the preacher is not speaking of religious practices, or of any actions immediately commanded by God, or directly referred to him; but of such employments as we pursue by choice, and such works as we perform, in hopes of a recompence in the present life; such as flatter the imagination with pleasing scenes, and probable increase of temporal felicity; of this he determines that all is vanity, and every hour confirms his determination!

'When the present state of man is considered, when an estimate is made of his hopes, his pleasures, and his possessions; when his hopes appear to be deceitful, his labours ineffectual, his pleasures unsatisfactory, and his possessions fugitive, it is natural to wish for an abiding city, for a state more constant and permanent, of which the objects may be more proportioned to our wishes, and the enjoyments to our capacities; and from this wish it is reasonable to infer, that such a state is designed for us by that infinite wisdom, which, as it does nothing in vain, has not created minds with comprehensions never to be filled.'

The thirteenth, on a Form of Godliness as distinct from the Power.

* The professors of christianity have few ceremonies indispensably enjoined them. Their religion teaches them to worship God, not with local or temporary ceremonies, but in spirit and in truth; that is, with internal purity, and moral righteousness. For spirit in this sense, seems to be opposed to the body of external rites, and truth is known to signify, in the biblical language, the sum of those duties which we owe to one another.

* We must however remember, that where the form of godliness appears, we must not always suppose the power to be wanting, because its influence is not universal and compleat; nor think every man to be avoided, in whom we discover either defective virtues, or actual faults. The power subsists in him who is contending with corruption, though he has not yet entirely subdued it. He who falleth seven times a day may yet, by the mercy of God, be numbered among the just; the purest human virtue has much feculence.' M.

ART. III. THE OLLA PODRIDA, a periodical Work, complete in Forty Four Numbers. The second edition, 8vo. 443 pages, price 6s. in boards. Dilly.

THIS volume is the republication of a weekly paper, projected by a Mr. MONRO, of *Magdalen College*, Oxford; begun March 17, 1787; and carried on by him and his friends.* It contains a few disquisitions on critical subjects, but the greater part are on the manners, characters, and incidents of the times, and abounds with pleasantry and good sense. The thirty-sixth number, (by Mr. Kett of Trinity,) is here annexed, as a specimen.

* The various advantages which a traveller may derive from an acquaintance with the modern languages, are too obvious to require a minute detail. There is one, however, which deserves particularly to be pointed out, for, inconsiderable as it may appear in the estimation of young men of fortune, it will have no small weight with their parents and guardians. I allude to the considerable expence which may be prevented by those who are able to converse with the natives of other countries in their own language. He who is a tolerable linguist may be supposed to understand manners and customs; and few men, however knavish, will attempt to cheat him who seems as wise as themselves. Ready and plausible conversation will disconcert the attacks of imposition, and elude the stratagems of chicanery. The French imagine that England produces as much gold as the coast of Africa; and that Monsieur John Bull leaves his native country merely to scatter his

* Of this collection, twenty one numbers were written by Mr. MONRO; five by Mr. KETT; one by Mr. GRAVES, author of *the Spiritual Quixote*; one by Mr. HEADLEY, editor of *Select Beauties of ancient English Poetry*; one by Captain GROSE; one by Mr. POTT, rector of Old-Jewry; three by Mr. BERKELEY, of Magdalen Hall; one by Mr. HAMMOND of Merton; one by Mr. AGUTTER of Magdalen; one by Mr. MAJOR; three by Mr. LEYCESTER of Merton; one by a person unknown; and nine by the DEAN of CANTERBURY, whose papers may be known by the signature Z.

his money with thoughtless profusion about the continent. In consequence of this extravagant opinion, he rarely escapes without paying five times the real value of every commodity. His pocket is supposed to be a rich bank, upon which every rapacious Frenchman may draw at pleasure; and of course demands are made upon it with incessant avidity, and unrelenting extortion. These remarks are indebted for no small degree of confirmation to the following authentic anecdote. An officer of the regiment d'Artois, who was on a journey from London to Paris, spent the night at the *Hotel d'Angleterre*, at Calais. On examining his bill the next morning, he found that he was charged a guinea for his supper, which had consisted only of cold meat and a bottle of *vin de pais*. Enraged at so gross an imposition, he summoned the master of the Inn, and insisted upon an abatement. *Milord*, said the landlord, *I cannot disgrace an Englishman of your rank by charging him a less price.* *Sirrah*, replied the officer, *I am not a man of quality, but a poor lieutenant in the service of the Grand Monarque.* *Morbleu!* rejoined the landlord, *I confess I have made an egregious blunder.—I hope your honour will forgive me if I reduce my demand to half a crown.*

It is not less necessary for a traveller to set out with these qualifications, which will enable him to repel the incroachments of imposition, than it is desirable for him to have stored his mind with domestic information. The author of the *Tableau de Paris* remarks, with great justness, that we are not best acquainted with those things which every day affords us an opportunity of seeing. Curiosity is a languid principle where access is easy, and gratification is immediate. Remoteness and difficulty are powerful incentives to its vigorous and lasting operations. By many who live within the sound of Bow bell, the internal wonders of St. Paul's, or the Tower, may not be thought in the least degree interesting. Yet how justly would such persons be classed with the *incurious* of Æsop, if on visiting their country friends it should appear, that they had never been in the whispering gallery, or seen the lions! equally ridiculous is that Englishman who roams in search of curiosities abroad, without having previously inspected the great beauties of nature and art at home. Sir *Solomon Simple*, before he was informed at Venice that the *Pantheon*, and *St. Stephen's Walbrook*, in London, were two of the first pieces of architecture in Europe, had never heard that such buildings existed.

When a man says he is going to visit foreign countries, it is necessary to be acquainted with his disposition and turn of mind to understand what he designs by the declaration. The scholar, the connoisseur, the man of fashion, the merchant, intend to convey very different ideas by the same phrase. They may all be carried to the continent in the same ship, but, as their schemes are of the most dissimilar kinds, they separate never to meet again. Like the diverging rays of light, they all issue from the same point, but go off in various directions. Their respective pursuits establish the analogy which is observed between travelling and the study of history. Characters, manners, customs, laws, government, antiquities, arts, sciences, and commerce, form the materials for observation to the traveller as well as the reader. These offer to both the highest, as well as the lowest, intellectual gratifications. The philosopher improves his theories by an intimate acquaintance with the characters of mankind; and the trifler kills

kills his time in a manner entertaining to himself and inoffensive to the public.

* It is the fashion of the present times to skim over the surface of things, and to dive to the bottom for nothing. General knowledge is most unquestionably most desirable, because it is best calculated for general intercourse with mankind. He, however, who dares to make false pretensions to it, meets with ridicule whilst he lays snares for applause. Such likewise is the reward of those who talk familiarly of persons whom they never knew, and describe places which they never saw. When fertility of invention deserts the standard of truth to aid the boasts of vanity, it becomes not only a dangerous but a despicable talent. *Captain Lemuel Smbad* (who never extended his travels beyond Flanders) will tell you he shook hands with old Frederick the last time he reviewed his troops at Potsdam. Mention the Emperor of Germany, he will positively assert, that he had a private conversation with him upon the improvement of gun barrels. As for the earthquakes in Calabria, he accompanied Sir William Hamilton to ascertain the extent of their effects. He went frequently to shoot with the King of Naples, and was informed at Constantinople, by a Bashaw of three Tails, that the Grand Signior would certainly declare war against the Empress. The Captain relates his incredible adventures in different companies with such material variations of circumstances, as repel belief, and destroy probability. He is generally as much at war with himself, as with the accounts given by others. But neither the incredulous laugh, nor shrewd cavils of his friends, can cure him of his darling passion for fiction, because he can support the tottering fabrick of romance with the props of subtle and prompt argument. Nothing pleases him more than to find that the eel of sophistry will often elude the strongest grasp of objection. The Captain bears a close resemblance to the noted Pishmanazar, to whom when it was objected, that, as the sun was vertical at Formosa, all the fires must be extinguished, readily replied, *that to prevent such inconveniencies the chimnies were built obliquely.*

* By way of conclusion to this paper, such a sketch of character and detail of circumstances shall be exhibited as may probably be thought UTOPIAN. Whether they be matters of fact or not, is by no means a subject of importance. If the plan laid down be practicable, the salutary effects resulting from its execution cannot be denied; because it will remove various inconveniencies, and supply obvious defects in the instructions which have been frequently given to young travellers.

* *Frederick Manly*, after having passed through a public school with applause, was sent to the University at the age of eighteen, under the immediate care of a private tutor. He applied with great diligence to classical and mathematical studies until he reached his twentieth year, when his father thought it was necessary for him to lay a solid foundation of domestic knowledge, before the superstructure of foreign travel was erected. This domestic knowledge consisted in an investigation of the principles of the constitution, the system of laws, and the administration of justice: it comprized a general inquiry into the several branches of commerce and manufactures, the state of agriculture, learning, and the arts; and concluded with an examination of the reasonableness of national religion. The defects or errors of
books

books on these interesting topics were remedied by conversations with intelligent persons; and the vague systems of theory were rectified by observations on the actual state of things. To diversify these pursuits, *Manly* made the regular tour of Great-Britain with the double intention of surveying natural and artificial curiosities, and of conversing with those who were eminent for manners, attainments, or genius. On visiting the continent, a more extensive and interesting prospect was displayed to his view; but he did not dissipate his curiosity amidst a frivolous and perplexing variety of objects. As he had been long habituated to the acquirement of useful knowledge, his researches were directed to that alone. He possessed the best means of procuring satisfactory and genuine information, as he conversed in the French, Italian, and German languages, with elegance and fluency. Such was the success with which he sacrificed to the graces, that the ladies were charmed with the politeness of his manners; and such was the highly cultivated state of his mind, that foreigners in general gained considerably by the interchange of ideas. His heart was happily secured against the seductions of illicit amours, by an early attachment to a lady, whose temper and turn of mind were congenial with his own. Their absence was alleviated by a regular correspondence. His desire to contribute to her entertainment and information, made every object doubly interesting, and gave the keenest edge to his curiosity. He surveyed the best specimens of ancient and modern art with a degree of rapture which bordered on enthusiasm. His taste was not the offspring of affectation, but the gift of nature, improved by experience. Harmony of colours, symmetry of parts, and the name of a great master, were, in his estimation, merely excellencies of the second class. Sculpture and painting had no charms for him, exclusive of the force and beauty of their effect. Rome and Florence were the principal places of his residence, because in them the fine arts had deposited their most valuable treasures. At the expiration of three years he returned to his native country, and was united to the mistress of his affections. His manners were refined, but not formal: his dress was fashionable, but not foppish; his deportment easy, but not finical. His constitution was invigorated by exercise, and his fortune unimpaired by extravagance. Scepticism had not undermined, nor bigotry contracted, his religious principles. He gave a proof how high a polish the British diamond will take: his example fully evinced, that it cannot be excelled either in solidity or lustre. His prejudices were worn away by enlarged intercourse with mankind. His philanthropy was ardent, and his patriotism not less spirited than rational. *Manly*, in short, was a citizen of the world, who had carefully weighed the merits of *all* cultivated nations, and made England the place of his residence, because her excellencies preponderated in the scale. Q.

ART. IV. P. VIRGILII MARONIS GEORGICA, LIB. IV. illustrabat, explicabat, emendabat, Gilbertus Wakefield, A. B. et Coll. Jesu, apud Cantab. nuper Socius. 8vo. 164 pages, price 3s. 6d. Deighton.

MR. WAKEFIELD, whilst an undergraduate at Cambridge, gave early proof of his skill in the classics; as a public
 VOL. II, C professor

professor at Warrington, he considerably raised his reputation; and the present work, we doubt not, will contribute to extend it.

Preliminary to the text and his notes, he thus addresses his reader:

Antequam, Lector, ad politissimi poëtae politissimum poemata te dimittam, et ipsi et tibi æquum facturus videor, si paucis præmonuero, quibus præditi instructus ad hoc opus accesserim. Vellem, ne nimia à me expectes: nullos enim libros MSS. nullas editiones vetustiores, sed solas *Masevici* et *Emmensesi*, et aliam, cujus ætas non liquet, pertractare contigit, et, si aliquid de his rebus in operis decursu prolatum fuerit, penes alios fides esto. Sine amicis, ad quos dubius confugerem: sine copiâ librorum, qui viribus meis opes subministrarent; ad hoc utique munus exsequendum meo unius ingenio, quod sentio quàm sit exiguum, confusus, strenuè accingebar. Itaque candidum de conatibus meis iudicium feras; et, si in profanis tibi videbor aliquis, spondere auiam me Sacris operam magis frugiferam dedisse. Vale interim: et, si hæc tibi arriserint — si perpetui angores corporis, quibus cruciatus sum, et insomnia perpetua, quæ me macerat, crudeles suos impetus aliquandò tandem velint remittere; tuum erit et doctiora et utiliora efflagitare.

ΦΑΝΤΙ Δ' ΕΜΙΜΕΝ
ΤΕΤ ΑΝΑΡΤΑΤΟΙ,
ΑΝΑΓΚΑ ΚΑΛΑ ΓΝΩΣΚΟΥΤ'
ΕΚΤΟΙ ΕΧΕΙΝ ΠΟΔΑ.

Dabam Nottinghamiæ XIX. Cal. Sept. 1787.

As Mr. Wakefield hath classed his lucubrations under the title of *illustrations, explications, and emendations*, we will not reverse his order; but, might it not be expected, in a work of this kind, that the text should have been first settled, before it was illustrated, or explained?

ILLUSTRATIONS of the Georgicks, we conceive, may be properly distinguished in respect to the subject-matter, and the language. Illustrations respecting the subject-matter, have not only for their object the elementary and universal principles of the science, but such also as originate from peculiarities of soil, climate, and culture. To these, however, Mr. Wakefield hath scarcely adverted. Nor has he paid much attention to the topic of *technical* language: otherwise the *Scriptores Rei Rusticæ* would have enabled him to throw light upon many passages which still seem to require it. Thus, the definition of Varro: *ARVUM dicitur quod aratum nec dum satum est*, would have illustrated *arva*, Book 1. ver. 21. The use of *fruges* by Columella, for the *fruits of TREES*, would have placed in its just light the *novas fruges non ullo semine*, Book 1. ver. 22; as would the *SEGES, ager ferendus* of Cato, *SEGES* in ver. 47, and the *terram, cum primum arant, PROSCINDERE appellant*, of Varro, the *PROCISSO*, ver. 97.—But to the illustration of *descriptive* language, Mr. Wakefield is much more attentive: for, not

only are such passages adduced, as might answer this purpose, from Virgil himself, but from various other writers, both Latin and Greek. The following will exemplify his notes of this class:—Book 1. ver. 365.

‘ Sæpè etiàm stellas, vento impendente, videbis
Præcípites cælo labi; noctisque per umbram
Flammarum longos à tergo albescere tractus :

—albescere.—i. e. *splendescere*, ut et λευκῶ. *Græcorum* in tali re est *splendidus*. Sic suprà verſ. 217. CANDIDUS *Taurus*. Et ad eundem modum *Jesu transformati* vestimenta, quæ dicit *D. Matthæus* esse ΛΕΥΚΑ ὡς τὸ φῶς—xvii. 2. et *D. Marcus* ΛΕΥΚΑ λαβὼν ὡς ΧΙΩΝ—ix. 3. hic eodem tempore dicit ΣΤΙΑΒΟΝΤΑ. et *D. Lucas*—ΛΕΥΚΑ ΕΞΑΣΤΡΑΠΤΟΝΤΑ—ix. 29. Quinetiàm in loco suprà memorato, quod exprimit *D. Matthæus* per ΕΛΑΜΥΕΝ, ὡς ὁ ΗΑΙΟΣ, non minùs benè expressit *Homerus* per—

———— ΛΕΥΚΟΝ δ’ ἦν, ΗΕΑΙΟΣ ὡς : Il. E. 185.

Hinc errat *Episcopus Llandavicensis*, vir multarum litterarum, cum, de colore *Orichalci* veterum quæstionem instituens, ad partes vocat *Virgilium* nostrum:—*auro squalentem alboque orichalco*: ità enim *Hesiodus* dixit S. H. 122. ορειχαλκοιο ΦΑΕΙΝΟΥ.

‘ Ità etiàm longè meliùs accipitur ὁ λευκασπις λαῶ. cum de *toto exercitu* dicatur in primis monostrophicis *Æschyli* Sept. ad *Theb.* quod, ut alia multa, sibi desumpsit *Euripides* *Phœn.* 1134.’

To these illustrations might be added, from *Lucretius* :

‘ Largus item liquidi fons luminis ætherius sol
Irrigat assidue cælum CANDORE recenti.’——

And Pope’s description of his Sylphs :

‘ Some in the fields of purest æther play,
And bask and WHITEN in the blaze of day.’

There is one species of elucidation, the ALLUSIVE, we are sorry to observe, Mr. Wakefield has passed over; and the rather, as the beauties of this sort in the *Georgicks*, are amongst the foremost of *Virgil*. We advert, in particular, to the allegory in the opening of the the third book, the exquisite compliment to *Lucretius* *, and the self-gratulation of the poet †.

EXPLICATION. This title may be considered as including the developement of grammatical principles, and the proper import of words. Under the former head, Mr. W. has attempted to shew, that the use of the middle verb, though it had not,

* Felix qui potuit rerum cognoscere causas;
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari!

† Fortunatus et ille, Deos qui novit agrestes,
Panæque, Sylvanumque senem, Nymphasque sorores!

as in the Greek, an appropriate inflection, was nevertheless common to the Latin language. What is advanced on this subject, being recommended by its novelty, may be found in the note below *.—In respect to the import of words; we may observe

* * Et saepe alterius ramos impune videmus
Vertere in alterius, mutatamque insita mala
Ferre pyrum, et prunis lapidosa rubescere corna.*

* Vertere:—i. e. si admittatur recepta lectio, atque editoribus, quotquot sint, fides detur—pro *verti*—*passivâ voce*; vel potius—*se vertere*—*mediæ vocis* significatione: hoc autem ignorantiae facillè illis condonari potest. Quod si hoc *generaliter* verum esset, ut hi putant, actum est illièet de linguarum omnium proprietatibus; ubique in oratione dominabuntur tenebrae ac ambiguitas; nec ulla leges agnoscere poterit dicendi ratio. Hæc autem tanti sunt momenti tantæque fortassè novitatis, ut levitèr perstringi non debent, sed ad accuratius examen revocari.

* Hoc igitur dico et edico, *Virgilium* atque alios probos auctores, quoties vim *mediæ vocis Græcorum* velint exprimere, semper uti *vocæ passivæ*, (nam vocem *tertiam* cum suis terminationibus non habent) vel *activâ cum pronomine*. Quam autem una atque altera exceptio, mille aliis repugnantibus exemplis, nobis opponantur, his discutiendis paulisper immorandum est.

* *Franguntur remi: tum proa AVERTIT, et undis.*
Dat latus: Æn. i. 108.

veram quidè m lectionem agnoscit *Servius*, dum falsam immeritò defendit. Hæc ille in locum: “ Alii *proa* legi tradunt; ut sit *avertit* pro *avertitur*. Est figura creberrima: potest namque pro *activi* verbi significatione *passivum* poni, ut est:—

— *et picti BELLANTUR Amazones armis:*

pro *bellant*. Nec nos debet movere, quod *bellar* non facit; natura enim hoc prohibuit: nam compone hoc verbum, et invenitur *activum*; facit enim debello.”

* Quidnam hic: ult veterator sibi? contendit scilicet *passivam vocem* posse poni pro *activâ*, et observationem tendit confirmare ope verbi, *passivam* significationem naturâ suâ non adnatiscentis! Quid autem fingi potest magis stultum ridiculumque? Verum enimverò ineptæ sententiæ non sunt nisi ineptis argumentis defendendæ.—Pergit autem noster criticus, et quadam difficiliora expeditu in medium proponit, quibus est curiosius attendendum: in his enim cardo rei vertitur.

* Et contra pro *passivæ* verbi significatione *activum* ponitur; ut est hoc loco *AVERTIT* pro *AVERTITUR*: et: *INSINUAT parvor*, pro *INSINUATUR*: et: *Nex humida caelestis PRÆCIPITAT*, pro *præcipitur*. Sed hæc verba tantummodò pro se invicem ponuntur, qua et *activa* esse possunt et *passiva*.”

* Imprimis notandum est hæc ultima prioribus apertissimè adversari, ut cuius rem intuenti statim patebit. Quod autem ad partes suas vocet *avertit* pro *avertitur*, cum ipse lectionem agnoscat, quæ cum *avertit* nullo modo stare potest, planè est hominis de causâ desperantis.—De secundo suo exemplo—

observe, that though we cannot always adopt Mr. W.'s explanations, we are ready to admit their ingenuity. One in particular,

Tum verò tremefacta novus pectora cunctis

INSINUAT *pavor*: Æn. ii. 228.

itâ equidém statuo. *Insinuat*,—i. e. IN SINUS IT *cunctis*: quod quidém satis planum est, nec *passiva* vox in hoc negotio ullum locum habere potuisset. Sed hoc est ex iis verbis quæ nunc *activa* sunt, nunc *neutra*.

Quod ad ultimum exemplum attinet—

—*jam nox humida cælo*

PRÆCIPITAT: Æn. ii. 9.

cum *præcipitor* in *passivâ* voce neque in *Lucretio* neque in nostro inveniatur, mihi persuasum est hanc dictionem in tali usu ab illis pro *neutro* haberi: et sic nodus solvitur.

Quid autém si concederemus unum et alterum exemplum proferri posse, quod nostras vires superaret, qui post tot sæcula *Latinam* linguam penitùs pernoscere nullo modo possumus? Quis nescit omnem linguam suas *anomalias* habere, quæ legis justæ constructionis violant, sed regulas mille exemplis atque ipsâ veritate stabilitas non debent abrogare?

Dum autém in hoc negotio versamur, non absurdum erit pauca alia de vero *vocis mediæ* usu in medium proferre. Inveniuntur enim non rarò loci difficiles, qui et mihi et aliis fortassè scrupulum injiciunt; sed si penitiùs spectentur, opinionem nostram confirmare potiùs quàm labefactare videbuntur.—Intereà autém non itâ sum malè propositi tenax, quin concesserim, si opus fuerit, (v. Bent. ad Hor. Od. iv. 10. 5.) vocem *vertere* esse quodammodò sui generis et ex iis, quæ certis atque generalibus legibus coerceri nolunt; quales omnibus linguis sunt paritèr communes.

In Arist. Rhet. ii. 4. 3, Ed. Ox. legimus: *Και φιλεῖ τις μὴ ἀντιτεῖνοντάς τοις ὀργιζομένοις*: ubi dictio est *figurata*; et *funem*, aut tale aliquid, supplere debemus. D. Paulus, qui de se loquitur ut *fane* aut *mensurâ*, *pronomén*, salvis compositionis legibus, reticere non potuit, idèdque benè dixit et elegantèr: *Οὐ γὰρ ὡς μὴ ἐφικνήμενοι εἰς ἑμᾶς ὑπερεκτείνομεν εἰς αὐτοὺς*: 2 Cor. x. 14.

Ἡ γὰρ δὲ μὴδὲν τῶν ἀθλητῶν ἐπὶ τῆς ἀνταγωνιστικῆς ἀσκεῖν, ἀλλὰ σοὶ σκοπεῖν, ὅπως—*Iloc. Paræn.*

Ubi certissimè reponendum vel *ασκεῖσθαι*, vel *ασκεῖν ἑαυτὸν*.

[Similiter in Aët. Apost. 24. 16.]

Et paulò infra: *Και γὰρ ἂν παραυτίκα κρυψῆς, ὑπερον ὀφθῆς*. Corrige—vel *κρυψῇ*—vel *τι κρυψῆς*.

—*aquam calefaciat*, ut LAVEMUS. Plaut. Rud. ii. 380.

lege—*lavemur*: et hoc modo sapiùs apud eum *Terentiumque* est erratum, nisi fortè in hâc re minùs accurati fuerint scriptores vetustiores; quod vix credo, cum ipse *Plautus* aliàs veram *vocem mediâ* expresse-
Exemplo fit:

Enimverò jam nequeo CONTINERI: Capt. iii. 4. 60.

Dubito tamèn hoc legens:

ticular, we will here cite, and to others, hint our objections.

* Tardis mensibus. — Satis multa in hunc locum interpretes, si fatis bene. Novimus autem à *philosophiæ naturalis mathematicis principiis*, quæ excogitavit ille vir, cui

Terra nil vidit simile aut secundum,

mensēs

Non domi est; abit ambulatum; dormit, ORNATUR; LAVAT:

Mil. G. ii. 2. 96.

* In Demost. cont. Phil. i. p. 35. Ed. Lutet. legimus: Προσποριε τα λοιπα αυτο το στρατιωκα απο τη πολευα. Reponere debemus: ΠΡΟΣΠΟΡΙΕΤΑΙ τα λοιπα: v. Xen. Mem. ii. 1. 25.

— *genua amplexus, geribzque VOLUTANS*

Hærebat: Virg. Æn. iii. 607.

lege omnino—*volutus.*

* Interea vix dici potest quot errores invenustos per nostram N. T. versionem fuderit harum rerum ignorantia. Liceat mihi insigne exemplum, coronidis loco, jam proferre.

Οφιδον και ΑΠΟΚΟΤΟΝΤΑΙ in αιανταυτες υμας: Gal. v. 12.

I would they were even CUT OFF, which trouble you.

Nec aliter interpretes antiqui, nisi quod melius quiddam *Arabi* suboluisse videatur, quem consulat eruditus lector. Nihil agunt critici ad locum; in quibus sunt, qui indecoras nescio quas interpretationes comminiscuntur.

* Idem est ac si dixisset *Apostolus: Vellem ut etiam DOLORIS ALIQUID PATERENTUR—UT FLEARENT.*—Vera enim τα κοπτεσθαι significatio est—*scissum pro dolore verberare—palms tundere.* Optimè *Hesychius: Αποκοπταμενη, στροκοπησαμενη, αποκοψαμενη.* Similiter *Euripides:*

Εκτελα πεπλεκ, χαπικοψαμενη νεων: Troad. 623.

Hæc redeunt ista *Horatiana*, quorum prius à *Pauli* locutione non longè distat:

Qui me COMMORIT (melius non tangere clamo)

FLEBIT:—2 Sat. i. 44. vide etiam v. 69. et in aliis.

Sed hæc hætenus: nunc ad locum *Virgilii*, undè egressus sum, redeo. Sic igitur mihi videtur legendus; fatenti interea hunc vocis *verte* usum multis aliis *vocis ejusdem* exemplis defendi posse:

Et sæpè alterius ramos se impune videmus

VERTERE in alterius.

Idem *prænomē* certissimè excidit ab Æn. ii. 235.

Accingunt omnes operi:

lege—*ACCINGUNT SE omnes operi.*—Ut præteream Æn. i. 210. ubi habemus—*Ili se prædæ ACCINGUNT*—quis nescit voces *accingi, armari*, et similia, sæpius ab optimis scriptoribus usurpari in *medie vocis* significatione, ut τα επιδυσθαι *Græcorum?* v. Tibull. iv. 1. 19.

Est quidē ubi *media vox* invenitur, sine *prænomine*, ut in hoc *Lucretii* loco:

— *si tibi vera videtur,*

Dede manus; aut, si falsa est, ACCINGERE contra: ii. 1041.

mensēs lunares hybernos æstivis esse longiores: terrā enim per *hyemem* in *perihelio* versatā, vis gravitatis lunæ ad terram tum magis diminuitur, quā in *æstate*; undē orbita lunaris amplior evadit: ideoque tempus periodicum lunæ augetur in sesquiplicatā ratione distantiae, et in ratione inversā subduplicatā vis gravitatis.

Rem compertam habuerunt veteres, dum intereā lateret causa: quam exposuisse in oratione, quæ teneras aurículas Musarum fortassè radat, mihi ignoscant critici. Vide *Ihuc* vi. 21.

Tardi igitur mensēs sunt æstivi mensēs, hoc nomine donati, quod *tardē* *veniant*, quoniam illis moram injiciant *mensēs brumæ longiores*.—Hæc est vera loci interpretatio: cui tamēn, ut verum fatear, licet ipse commentus sim, dare manus ægrè potuissem, utpote nimiam subtilitatem præ se ferenti, nisi, mihi fautor ipse altaret *Mars*:

Quid tantum Oceano properent se tingere sales

Hiberni, vel quæ TARDIS mora NOCTIBUS obstat: Geo. ii. 481.

i. e. cur *hiemis* dies tam brevēs sint; et *æstatis* tam longi, ut noctis adventum remorentur.

“TARDE VENIENTIBUS; et *æstivis* dixisse videtur, ne bis unum tempus significaret.” *Servius*, *ibid.*’

In-ver. 12, *MUNERA vestra cano*, Mr. Wakefield thus explains:

Munera in hoc loco non id vult (si rectè judico) quod omnes arbitrantur—*dona*—*beneficia*; sed potius *officia*—*regna*—*provincias*—in quibus *versamini*, et quibus *præstis*. Cognato sensu dixit *Lucretius*—*munera militiæ*; et *Flaccus*—*munera naviæ*—*munus portæ*—et alia de hoc genere cuius nota.’

—With due deference to Mr. Wakefield, we apprehend that *munus*, both here and in the 7th verse, more accurately signifies *bounty*. The Romans applied this term to their public pageants, which were gratuitously exhibited; and as its compound had been used by *Lucretius* in this sense—

Ergo cum primum magnas inuenta per urbes,

MUNIFICAT tacita mortales muta salute,—

we presume *Virgil* to have designed a similar allusion. The *Masque* in the *Tempest* of *Shakespeare*, will place our idea in a clearer point of view.

As the greater part of Mr. Wakefield’s explications are blended with his conjectures, we shall proceed to them conjointly, under the head of EMENDATIONS.

Such has been the wantonness of alteration which many critics have indulged, in restoring the texts of the ancients, that the best efforts of their skill have been often regarded as but lucky hits, and the mere result of a guess. To us, however, this department of criticism appears to have its origin in determinate principles, and therefore may be cultivated with a certainty of success. If we inquire into the causes whence the corruptions of copies have arisen, it is presumed the following will be found to be the chief:—Resemblance between particular letters both of the same, and different alphabets, in different

ages, and nations; abbreviations of different kinds, and the difficulty of decyphering them; ignorance and mistakes of transcribers; the ancient method of writing, without distinguishing words by intervenient spaces; errors of punctuation; marginal explanations; or, conjectures taken into the text;—these, and the hints contained in the note, * if properly pursued, with a competent knowledge of the language, will soon render the art of emendation an almost mechanical amusement. Whether, however, Mr. Wakefield has proceeded upon such, or any other regular principles, our readers may determine from the specimens subjoined.

The first emendation offered, is, Book I. ver. 4. *PARVIS*, for *parcis*. The same correction, if we mistake not, was proposed, by Mr. Nevile, (who translated the Georgicks,) and supported by the same authority.

‘Admiranda tibi levium spectacula rerum.’

But, before any change be admitted, should not the text have been proved to be corrupt? Are *LITTLE bees*, or *bees*, for their *MINUTENESS*, the subject of Virgil? No, but *FRUGAL bees*, bees who are satisfied with a little, and hoard up the surplus for man. Accordingly, the context of the line already cited, in announcing the subject of the IVth book, adverts to this sense of *PARCIS* in the 1st:

Protenus aerii mellis coelestia dona

Exsequar. HANC etiam, Mæcenas, aspice PARTEM.

It should be observed also that *μικρὸν*, *little*, in Anacreon, is not applied to the BEE immediately, but makes part of the periphrasis by which, in conjunction with *πτερόν*, *winged*, the bee is discriminated, from a *large* and *wingless* serpent.

‘Ὅρις μὲν πτεροῖς ΜΙΚΡΟΣ,
ΠΤΕΡΙΤΟΣ, ἐν καλῶσι
Μελέτταις ἐν γυαργοῖς.’

* No change should ever be attempted without the fullest conviction of a corruption; grammatical corruptions are less the objects of correction, than those which confound the sense; no correction should be received as genuine, unless it restore a natural and consecutive sense; nor then, unless what is substituted resemble what has given place to it, in sound or letters; the restoration of a text is better effected by changing one term for another corresponding to it, than by either omitting or adding; omit, rather than add; if, by omitting or adding a monosyllable, the text cannot be restored, it should be, almost always, deemed desperate; the less the change needful to be made, the stronger is the presumption in its favour; instead of imagining a sense, to which the words of a corrupt text may be brought, examine every part of it to discover what word correspondent in sound, or resembling in letters, might have occasioned the mistake; ransack every copy at hand, as two wrong readings will often lead to the right.—

Book

Book III. 146.

• Est lucos Silari circa ilicibúsque virentem
Plurimus Alburnum volitans, cui nomen asilo
Romanum est, æstron Graii vertère vocantes :—

• Huic deplorato loco nullus omninò sensus inest; cujus tamèn quandam imaginem per quosvis verborum cruciatus potiùs extundere frustra volunt interpretes atque per qualvis absurditates, quàm ad textus depravationem, quæ aliquandò non potuit non evenire, se recipere. Graii scilicèt nomen *Oëstrum* à Romanis habuere, et *Graiorum* (si Dis placet) antiquissimus *Homerus* : Od. x. 300.—Vulgò tamen audiebat

ΚΕΝΤΡΟΣ ἀντιπαραστει βροχῆαις αὐτῶν μύμητον : Tryph. 351.

ità enim legendus est iste locus.

• Sed nugis valedicamus; è scopo enim loci manifestissimum est hoc velle dicere *Virgilium* :

“ Hunc volitantem *Romani* nunc vocant *asilum*; at majores nostri, incolæ veteres *Lucaniae*, (cujus regiones flumen est *Silarus* et mons *Alburnus*) et *Græcorum* colonia, (undè et regio vocabatur *magna Græcia*) patriam linguam, ut par est, servantes, *OËSTRUM* vocabant.”

• Hoc autèm quid potest esse minus coactum, atque indubitatum magis? Undè exoritur simplex admodùm (si gravem corruptionem spectes) et, meo judicio, quantivis pretii digna emendatio :

*Est lucos Silari circa ilicibusque virentem
Plurimus Alburnum volitans; cui nomen Asilo
Romanum est; æstrum Graii VETERESQUE VOCABANT.*

Previous to a change of the common reading, ought not Mr. W. to have been certain that the absurdity which he imputes to it, is inseperable from it; and that the fly, here called by the Romans *asilus*, was identically the same with that, which the Greeks in their own country, originally denominated *οἰστρός*?—Or, are we not rather to conclude, what the words of the poet obviously intimate, that when the Grecian Colonists who settled in Lucania first became acquainted with this insect, they applied to it, from the pungency of its bite,—by the most natural of all *tropes*,—the name of a similar insect, familiar to themselves?

The most plausible correction proposed by Mr. Wakefield, is that in the following note :

• Enimverò hic *Virgilius* locus semper nobis suspectus habebatur; jure autèm an injurià innox lector judicet.

*Ille ubi NASCENTEM maculis variaverit ORTUM
Conditus in nubem, medioque refugerit orbe—*

inficetias tantas dictionis—*nascentem ortum*—quis potest concoquere, qui *Virgilium*, qualis esse solet, gustavit; et poeticas Veneres, quæ demùm sint, aliquantulùm saltèm noverit? Quid plura? Minimè dubitamus, quin oscitantes librarii duas voces itationibus non suis assignaverint, atque ad hunc modum esse restituendum locum :

Ille

*Ille ubi NASCENTEM maculis variaverit ORBEM
Conditus in nubem, MEDIOQUE refugerit ORTU—*

hujusce emendationis, quæ quatuordecim abhinc annis sese nobis ob-
tulit, judicio jam maturiori, nondum pœnitet; neque, ut auguramur,
tentatis aliorum sententiis, in posterum pœnitebit.—*Conditus* autem est
se condens, vocis *mediæ* participium.*

But to us, there appears no reason for supposing this text to
be corrupt; for, whilst we meet with *ortus nascentium* in Cicero,
(exclusive of other reasons which might be assigned, from the
difference of figurative associations in different languages,) the
objection to the latinity of the old reading, will be more
than counterbalanced by the necessity of taking *conditus* for *se
condens*, to support the new.

For other instances of the editor's corrections* (some of
which are effected by the transposition of lines, or of points,) our
Readers are referred to the notes at large. We beg leave to
assure Mr. Wakefield that the foregoing remarks have pro-
ceeded purely from the love of Virgil and sound criticism,
and not a disposition to cavil. We sincerely thank him for
the entertainment, and information, his observations have af-
forded; and wish him a confirmed state of health to prosecute
his studies. N.

ART. V. AN ACCOUNT OF THE PELEW ISLANDS.

[Continued from p. 400. VOL. I.]

HAVING given some account of the character and conduct of
these hitherto unknown people, we shall now proceed to that
part of their history, which relates to their government, customs,
manners and arts. These particulars, indeed, appear to have
been but imperfectly investigated, and the relation of them is,
perhaps, too simple and unvaried to please readers who seek
amusement only; but to a philosophic mind, desirous of con-
templating man in a state but little removed from that of na-
ture, every information of this kind must be highly interesting
and instructive.

It must be observed that the Antelope was not a ship sent out
purposely to explore undiscovered regions, nor were there people
on board properly qualified to estimate the manners of a new race
of men; they had amongst them no philosophers, botanists, or
draughtsmen, experienced in such scientific pursuits as might
enable them to examine with judgment every object which pre-
sented itself. Distress threw them upon these Islands, and
while they were there, all their thoughts were occupied on the
means of liberating themselves from a situation, of all others

* Of other authors whose works are occasionally explained, emended,
or noted, a long index is given.

the most afflicting to the mind, that of being cut off for ever from the society of the rest of the world.

It, however, clearly appears, from their uniform testimony, that, at Pelew, the king was considered as the first person in the government.

‘ He was looked up to as the father of his people; and though divested of all external decorations of royalty, had every mark of distinction paid to his person. His *Rupacks* or chiefs, approached him with the greatest respect; and his common subjects, whenever they passed near him, or had occasion to address him, put their hands behind them, and crouched towards the ground. Upon all occurrences of moment, he convened the *Rupacks*, and officers of state; their councils were always held in the open air, where the king first stated the business upon which he had assembled them, and submitted it to their consideration. Each *Rupack* delivered his opinion, but without rising from his seat; and when the matter before them was settled, the king standing up put an end to the council.

‘ When any message was brought him, whether in council or elsewhere, if it came by one of the common people, it was delivered at some distance, in a low voice, to one of the inferior *Rupacks*, who bending, in an humble manner, at the king’s side, delivered it in the same manner, with his face turned aside. His commands appeared to be absolute, though he acted in no important business without the advice of his chiefs; and every day in the afternoon, whether he was at Pelew, or with the English, he went to sit in public for the purpose of hearing any requests, or of adjusting any difference or dispute which might have arisen among his subjects.’

But these, according to our editor, seldom happened; for as their real wants were but few, and they saw nothing to create artificial ones, every one was chiefly occupied with his own humble pursuits; and as far as the ship’s crew, who remained among them about three months, could decide, they appeared to conduct themselves towards each other with the greatest civility and benevolence; never wrangling, or entering into quarrelsome contentions, as is customary among those who call themselves a polished and enlightened people. Even when children shewed a disposition of this kind, they strongly marked their displeasure, by stifling, with rebuke, their little animosities.

The character of the king is thus drawn by the editor.

‘ The excellent man who reigned over these sons of nature, shewed himself in every part of his conduct, firm, noble, generous, and benevolent; there was a dignity in all his deportment, a gentleness in all his manners, and a warmth and sensibility about his heart, that won the love of all who approached him. Nature had bestowed on him a contemplative mind, which he had improved by those reflections that good sense dictated, and observation confirmed. The happiness of his people seemed to be always in his thoughts. In order more effectually to stimulate them to useful labour, he had himself learnt all the few arts they possessed, and was looked on, in some of them, to be the best workman in his dominions. Placed as he was by providence in
its

its obscurer scenes, he lived beloved by his chiefs, and revered by his people; over whom, whilst he preserved a dignity which distinguished his superior station, he reigned more as the father than the sovereign. The eyes of his subjects beheld their naked prince with as much awe and respect as those are viewed with who govern polished nations, and are decorated with all the dazzling parade and ornaments of royalty; nor was the purple robe, or the splendid diadem, necessary to point out a character which the masterly hand of nature had rendered so perfect.*

Next in power to the king was his brother *Raa-Kook*, who was official general of all his forces. It was his duty to summon the *Rupacks* to attend the king, for whatever purpose they were wanted. He was also his presumptive heir; the succession of Pelew not going to the king's children till it had passed through his brothers; so that after the demise of *Abba Thulle*, the sovereignty would have descended to *Raa Kook*; on his demise to *Arra Kooker*; and on the death of this last it would have reverted to *Qui Bill*, the king's eldest son, when Lee Boo would have become the hereditary general.

The office of first minister is described as follows:

'The king was always attended by a particular chief, or *Rupack*, who did not appear to possess any hereditary office, but only a delegated authority. He was always near the king's person, and the chief who was always first consulted; but whether his office was religious, or civil, or both, our people could not learn with any certainty. He was not considered as a warrior, or ever bore arms; and had only one wife, whereas the other *Rupacks* had two. The English were never invited to his house, or introduced into it, although they were conducted to those of almost every other chief.'

Of the *Rupacks* he observes,

'That they could only be regarded as chiefs or nobles; they were not all of the same degree, as was plain by a difference in the *bene** they wore; they generally attended the king, and were always ready at his command, to accompany him on any expedition with a number of canoes, properly manned, and armed with darts and spears, who were to remain with him till they had his permission to return home with their dependants. In this part of their government we may trace an outline of the feudal system; but from the few opportunities our people had of investigating points of internal government, it appeared that the titles of *Rupacks* were personal badges of rank and distinction, nor did they apprehend they were hereditary honours, unless in the reigning family, who must of necessity be of this class.'

As to property, it was understood, "that the people only possessed such as arose from their work and labour, but no absolute one in the soil, of which the king appeared to be general proprietor. A man's house, furniture, or canoe, was considered as his private property, as was also the land allotted

* This was a mark of rank worn upon the wrist, with which Captain Wilson was invested by the king; but what animal it came from our people could not learn.

him, as long as he occupied and cultivated it; but whenever he removed with his family to another place, the ground he held reverted to the king, who gave it to whom he pleased, or to those who solicited to cultivate it."

All that part of the Island which they had an opportunity of seeing, is said to have been well cultivated. It was covered with trees of various kinds and sizes, many of which must have been very large, as they made canoes of their trunks, some of which were capable of carrying twenty-eight or thirty men. Among the timber trees was noticed the *ebony*, and a tree, which when pierced or wounded, yielded a thick white liquor of the consistence of cream. "They had also a species of the *manchineel* tree, in cutting down of which our people frequently got blistered and swelled; the inhabitants pointed out the cause, saying it was owing to their being sprinkled by the sap. This they reckoned among the unlucky trees, and advised our people against the use of it."

But the most singular tree noticed at Pelew, was one in its size and manner of branching not unlike our cherry tree, but in its leaves resembling the myrtle. Its peculiarity was that it had no bark, but only an outward coat of about the thickness of a card, which was darker than the inside, though equally close in texture. Its colour was nearly that of mahogany, and the wood was so extremely hard, that few of the tools which the English had could work it. They also found cabbage trees, the wild bread fruit, and another tree whose fruit something resembled an almond. But yams and cocoa nuts being their principal articles of sustenance, claimed their chief attention.

The Island Cooroora, of which Pelew is the capital, likewise produced plantains, bananas, Seville oranges and lemons, but neither of them in any considerable quantity. None of the Islands which the English visited had any kind of grain. As to birds, they had plenty of common cocks and hens, which though not domesticated, kept running about near their houses and plantations, and what appears extremely singular is, that the natives had never made any use of them, till our people told them they were excellent eating. Pigeons they accounted a great dainty; but none but those of a certain dignity were permitted to eat of them. The English left them two geese, which were the only remains of their live stock.

From the description of the country it appears to be very mountainous; but some of the vallies are represented as extensive and beautiful, affording many delightful prospects. The soil being very rich produces a great abundance of grass, which, as there are no cattle to eat it, grows very high, and was scorched and burnt up by the sun. Our people saw no river at Pelew;

Pelew; their supplies of fresh water being obtained from small streams and ponds, of which there are a great many.

From this account of the scanty produce of these islands, it is evident that no luxury reigned among their inhabitants, whose principal article of food appears to be fish; they had no salt, nor did they make use of sauce or any seasoning in any thing they eat. Their drink was also as simple as their diet; it principally consisted of the milk of the cocoa nut; but upon particular occasions they used a kind of sweet drink, and sherbet, which latter had the addition of some juice of orange.

The Islands appeared to be populous, though to what extent could not be ascertained. Their houses were raised about three feet from the ground, upon stones which appeared as if hewn from the quarry. The interior part of them was without any division, the whole forming one great room, which rose in a ridge like our barns, the outside being thatched thick and close with bamboos or palm leaves. All their implements, utensils, weapons of war, and canoes, are much of the same kind with those which were found in the South Sea Islands.

In their marriages they allow a plurality of wives, though, in general, not more than two. When a woman is pregnant the utmost attention is paid to her, but upon other occasions no more respect is shewn to one sex than the other. "One of our people endeavouring to make himself agreeable to a lady belonging to one of the *Rupacks*, by what we should call a marked assiduity, Arra Kooker, with the greatest civility, gave him to understand that it was not right to do so."

They have places particularly appropriated to sepulture; their graves being made nearly the same as they are in our country church-yards. The corpse is attended only by women, who, at the place of interment, make a great lamentation.

The men however assemble round the body, before it is carried to the grave, on which occasion they preserve a solemn silence, "their minds, from principles of fortitude or philosophy, being armed to meet the events of mortality with manly submission, divested of the external testimony of human weakness."

On the article of religion our editor observes,

"That among all the race of men whom navigation has brought to our knowledge, few appear to be without a sense of something like religion, however it may be mixed with idolatry or superstition. And yet our people, during their continuance with the natives of Pelew, never saw any particular ceremonies, or observed any thing that had the appearance of public worship. But though there was not found on any of the Islands they visited, any place appropriated to religious rights, it would perhaps be going too far to declare that the people of Pelew had absolutely no idea of religion. Independent of external testimony, there may be such a thing as the religion of the heart, by which the mind may, in awful silence, be turned to contem-
plate

plate the *God of Nature*, and though unblest by those lights, which have pointed to the christian world an unerring path to happiness and peace, yet they might, by the light of reason only, have discovered the efficacy of virtue, and the temporal advantages arising from moral rectitude.

* Superstition is a word of great latitude, and vaguely defined; though it hath, in enlightened ages, been called the offspring of ignorance, yet in no time hath it existed without having some connection with religion. Now the people of Pelew had beyond all doubt some portion of it, as appeared by the wish expressed by the king, when he saw the ship building, that the English would take out of it some particular wood, which he perceived they had made use of, and which he observed was deemed an *ill omen*, or *unpropitious*.

* They had also an idea of an evil spirit, that often counteracted human affairs. A very particular instance of this was seen when Mr. Barker, a most valuable member in the English society, fell backwards from the side of the vessel, whilst he was on the stocks: Raa Kook, who happened to be present, observed that it was owing to the *unlucky wood* our people had suffered to remain in the vessel, that the evil spirit had occasioned this mischief to Mr. Barker.

In the passage from Pelew to China, somewhat was also discovered in Prince Lee Boo, pretty similar to what is called *second sight*: at the time he was extremely sea sick, he expressed his concern at the distress his father and friends would suffer, as they *knew*, he said, what he was *then suffering*. The same anxiety also operated on him when he perceived himself drawing near his dissolution.

They likewise appeared to entertain a strong idea of divination, as was evident from the ceremonies they practised before they undertook any enterprise of moment. A few occurrences, which are mentioned in the course of the narrative, would also lead us to believe that they could not be altogether unacquainted with the nature of religious worship; for when they were present at the public prayers of the English, they expressed no surprise at what was doing; but seemed desirous to join in them, and constantly preserved the most profound silence. The general even refused to receive a message from the king, which arrived during divine service. And upon another occasion, when Capt. W. told Lee Boo, that good men would live again above, he replied, with great earnestness, *All same Pelew; bad men stay in earth; good men go into sky; become very beautiful*; holding his hand up, and giving a fluttering motion to his fingers.

Having thus given a concise, but methodical account, of every material occurrence, related in this interesting and agreeable narrative, we must now take our leave of the editor, and refer our readers, for further satisfaction, to the work itself, which we have no doubt will afford them great pleasure. The style, though not everywhere equally correct, is frequently elegant and impressive, and the remarks which are made upon
most

most of the transactions of the natives, shew a spirit of philanthropy, and an accuracy of observation, which do Mr. K. great credit both as a man and a philosopher.

We have heard it objected that many of the scenes must have been greatly heightened, and the characters of the natives drawn with too flattering a pencil; but as this is an impeachment of the editor's veracity, who is well known to be a man of reputation and probity, we are not disposed to countenance the suggestion. As he was not upon the spot, he may possibly have been deceived in some particulars; but the whole tenor of the history shews them to be an honest, amiable race of men, and we do not hesitate to believe, that his relation may, in general, be depended upon.

If any thing appears suspicious, it is the portraits of some of the natives, particularly that of *Ludec*, one of *Abba Thulle's* wives, which seems to have been drawn after a model in the Royal Academy, rather than to be a just representation of one of these children of nature, who in other instances, appear to have no external advantages of grace or figure. Since the publication of the present voyage, we have heard of a vessel which is fitting out at Portsmouth, for the purpose of visiting these Islands, but with what design is not generally known. The country certainly produces nothing that can excite either ambition or avarice, if we may believe the account given of it by one of the Chinamen on board, to Capt. Wilson, who observed, that *this have very poor place; very poor people; no got clothes, no got rice, no got hog, no got nothing; only yam, little fish, cocoa nut; no got nothing make trade, very little make eat.* II.

ART. VI. *The Shipwreck of the Antelope East-India Packet, H. Wilson, Esq; Commander, on the Pelew Islands, situate in the West Part of the Pacific Ocean, in August, 1783; containing the subsequent Adventures of the Crew, with a singular Race of People, hitherto unknown to Europeans. With interesting Particulars of Lee Boo, second Son of the Pelew King, to the Time of his Death at Captain Wilson's House at Rotherhithe. By one of the unfortunate Officers.* 8vo. Randall.

If this account was really written by one of the unfortunate officers on board the *Antelope*, without having recourse to the preceding work, it affords an incontrovertible proof of the authenticity of almost every particular related by the editor. But this was certainly not the case, as it is evidently nothing more than a short abridgment of that performance, calculated to answer the purposes of popular information, and pecuniary advantage to the editor, who in general has closely followed Mr. Keate's narrative; and had he observed the same prudent conduct throughout, the abstract

tract might have been read to advantage by those who can have no opportunity of seeing the larger work; but wherever he deviates from the copy, his language is grossly incorrect, and the relation of doubtful credibility.

ART. VII. AN ESSAY ON THE POWERS and MECHANISM OF NATURE; intended, by a deeper Analysis of Physical Principles, to extend, improve, and more firmly establish the grand Superstructure of the Newtonian System. By Robert Young. 8vo. 360 p. and 2 plates. pr. 6s. in boards. Becket.

As we consider every attempt to improve and advance science, whether it be by exposing adopted errors, or the discovery of new truths, peculiarly deserving our serious investigation; we shall enter into a particular discussion of the merits of the present work, which professes to refute the leading principles of the Newtonian philosophy, and to explain the various phenomena of Nature, by others less exceptionable.

In the course of last year this author published, *An Examination of the third and fourth Definitions of the first Book of the Principia, and of the three Axioms of Motion*; in which he endeavoured to prove them erroneous, but offered none in their stead. Of this work we have only to observe, that it consists chiefly of exceptions against the terms made use of in the translation of those definitions and axioms. The Latin is, indeed, printed at the bottom of the pages, but very incorrectly, and the author never refers to it, nor appears to have properly understood the terms in that language. His objections, therefore, are against the translation, and not against the language of Newton; and, like all other contentions about words, serve only to obscure and degrade the philosophy they are meant to elucidate.

Mr. Young, having rejected the first principles of the Newtonian philosophy, as being, in his opinion, erroneous, and totally inadequate to the purpose for which they were designed, thought it necessary to substitute others in their place, to which the same objections should not apply. This is the design of the present work, of which the author gives the following account:

‘I have not attempted it by means of experiments, because they can discover effects only, and not causes, which I sought; nor by geometry, because it is concerned only with relations of quantity, and cannot lead to the knowledge of being or of power.

‘By physical reasoning alone, I have found out a physical principle, adequate to the purposes of explaining phenomena. A substance actually existing, possessed of active powers, the basis of matter itself, and the agent in all effects. This active substance appears to have been the desideratum in all ages of philosophy. It removes the obscurity which attends the consideration of matter as an original and in-

active substance, whose essence, solidity, is confessed to be incomprehensible: it removes the difficulty which has ever attended the question of the origin of motion, by showing motion to be the original form of being, and thus reflects a light upon the very foundations of science.

Such are the benefits which are promised from this discovery; how far they are realized we shall hereafter consider. The work itself is divided into four parts, of which the heads are: I. *Analysis of Matter and Motion.* II. *Of Action, and the Manner in which the ACTIVE SUBSTANCE produces Matter and Motion, investigated by Inferences from Effects to Causes.* III. *A further Investigation of the Nature and Laws of the ACTIVE or ELEMENTARY SUBSTANCE.* IV. *Some Abridgement of the foregoing Ideas; their Agreement with Facts: Conclusion.*

As it would be in vain, by a regular analysis, to attempt giving a complete idea of a work which proceeds, by a chain of reasoning, from principles, either allowed or assumed, we shall only make some observations upon Mr. Young's fundamental principle, on which his whole theory is raised, and upon the objections he has made to the principles in the Principia.

THE ACTIVE SUBSTANCE, 'the constituent essence of matter, and immediate natural agent in all effects,' does not appear to us to have been, 'a desideratum in all ages of philosophy.' The philosophers of all times have referred the cause and communication of motion, and the various attributes of bodies as impressed on our sense, to one or more existences, which their imagination created. The Aristotelians had their occult qualities, a something resident in matter, producing affections and properties for which they knew no efficient cause. The *matte in subtilis* of Descartes, pervaded nature, kept the planets in their orbits, and regulated their various properties. Sir Isaac Newton supposed a subtle æther disposed throughout the universe, in such a manner as to occasion the tendency of distant bodies towards each other, and the relative properties of such as are contiguous.

'The subtle revolving fluid, (of Mr. Young) not only surrounds, but pervades the earth, and other vortices, their earths to their centres; and the earth and planets are, by its revolutions, carried around on their own axes.'

'The earth is an inactive mass, and all its component masses are severally, as collectively, inactive; but the earth, and all its parts have various collective and separate movements, imparted from the fluid which surrounds, pervades, and constitutes it. Being immersed, together with its proper surrounding sphere, in the larger sphere of the sun, it is carried thereby, in a large orbit, about the sun.'

THE ACTIVE SUBSTANCE, the primary fluid, the immaterial basis of all material being, the *matter*, if I may so say, or component substance of the world, is constituted into the fabric of the universe, by peculiar motions in orbits, either in circles, or in ellipses of various forms.'

Our readers will readily perceive, that this hypothesis is formed from a mixture of all the above mentioned, and Boscovich's system of central powers.

For its resemblance to the occult qualities of the ancients, take the author's description.

'Do we want a character or description of the thing? Its character is, that it acts; its description may be found in every sensation; it is colour to the eye, flavour to the palate, odour to the nose, sound to the ear, and feeling to the touch; for all our sensations are but so many ways in which this active something is manifested to us. No sensible description, therefore, can serve for that to which all are common.

'Do we ask what it is in itself, independant on being seen, tasted, smelt, or heard? I reply, I know not; having no other means of perceiving it, but one of these, and in each of these, it assumes its peculiar description.'

This declared impossibility of describing the active substance, is, however, surmounted as the author advances in his system, as he defines it to be 'the original and most perfect fluid,' and, as in the extracts above, gives it all the properties of the Cartesian subtile matter, except, that in order to remove the objections made against that system of obstructing the motions of the heavenly bodies, &c. Mr. Young rarifies his fluid to a degree far superior to that of Newton's æther, by making it immaterial, and giving it a necessary revolving motion. By this motion around certain points within itself, inactive matter is constituted, which is more or less dense, according as a greater or less quantity of this immaterial substance is contained in a given space. The matter thus formed is again penetrated by this constituent fluid, from which it derives all its distinguishing qualities, and, '*is an inactive being, which, when immersed in active substance (the same fluid) will be moved by its motion.*' And that all this is no paradox; but that a substance, *immaterial, intermediate between matter and mind**, *essentially motive and active, should constitute another substance material, solid, inert, and inactive*, the author proves as follows:

'A sphere of revolving ACTIVE SUBSTANCE, as it revolves continually about a centre, and as parts of the substance are considered as successively passing through every point in the orbit; considered thus, in its parts and in its motions, it is active substance, immaterial and unsolid; but the whole sphere considered unitically, collectively, and as quiescent, is, in this point of view, a solid atom material and inert.

* This substance possesses a somewhat similar situation to that in which Plato placed the soul; he supposed it to have a middle nature, between intelligibles and sensibles; the active substance has a middle nature between mind and matter.

* Whether every reader will possess himself clearly and fully of my idea I know not.—

Indeed we are inclined to think that this may be a matter of doubt; we acknowledge ourselves unable to comprehend, how a substance can be immaterial and material, mind and matter, essentially motive and yet inert; how such a substance can compose bodies, and afterwards pervade them and give them all their sensible attributes; at the same time that it forms a fluid surrounding the same bodies, communicates motion from one to another, and also forms the vortex in which the various bodies of the system of the world are respectively 'carried about the centre of their larger orb by its revolving motion, at the several distances wherein they are placed.'

We must, therefore, dismiss this part of the work, as we hold it necessary to understand a subject before we treat of it; and we confess ourselves to be so dull of apprehension, as to be utterly at a loss to reconcile the various and contradictory powers ascribed to the active substance. It is but justice, however, to the author to observe, that, in general, his language is neat and elegant, his manner of reasoning frequently conspicuous, and truly logical; though, at other times, extremely confused and inconclusive. His work also indicates considerable labour of thought upon the metaphysical parts of philosophy, and that in a different manner from most mathematicians: we say *metaphysical*, for we cannot call that *physical* which is not to be perceived in nature; nor that *physical reasoning* which is derived solely from imaginary existence. But though we think every writer entitled to respect who thinks independently and for himself, we cannot approve of a total disregard for the opinions of others, nor of differing merely for the sake of attacking high and celebrated authorities. No opinion ought to be adopted before its propriety be thoroughly examined; but we should be careful to understand before we condemn. Quibbling about words, imaginary systems, and supposititious possibilities in nature, serve only to perplex and retard the progress of true science. Newton, happily for the improvement of real knowledge, omitted, as much as possible, in his *Principia*, metaphysical disquisition, well knowing its fallibility, and how open every hypothesis of this kind is to cavil and dispute*. His principles are, therefore, only such as our common ideas, uninfluenced by fanciful reveries, naturally suggest as the properties of sensible objects. From these he reasoned; and proceeding from the lower to the higher phænomena of nature, established a philosophy, against which nothing demonstrable has hitherto been adduced; its antagonists being only

* Ars illa Dialectica, ad errores potius fingendos, quam ad veritatem aperiendam valuit.—Lord Bacon, Nov. Organ.

the defenders of hypotheses, and the framers of imaginary systems, who, not daring to attack the superstructure, too elevated for their impuissance, nibble at the foundation.

Neither our limits, nor the nature of this performance, allow us to enter into a full discussion of those principles which our author, both in this and in his preceding work, asserts to be erroneous or improper; but we think it necessary to make a few observations upon them in order to exemplify our reasons for what we have advanced above. In doing this we shall avoid all controversy about words; whether the Newtonian language be the best possible we shall not pretend to determine; we know of none preferable.

The general principle of matter, called by Newton, '*vis inertiae*,' is a perfect indifference either to rest or motion; to suppose it otherwise would be to give it volition, and a power of choosing. In which soever of those two states, therefore, a body be placed, in that it must eternally continue, unless acted upon by some external agent. No more activity is requisite to keep it in motion than to preserve it at rest; for, continuance of motion no more implies action than continuance of rest: Now, as the smallest particle of matter requires some force to make it change its state, a greater quantity must require a greater force; or, in other words, the *vis inertiae*, the force necessary to produce a change in its state *, will be greater, the greater the quantity of matter is, the whole being greater than a part. This is what is meant by the *vis inertiae*, being always proportional to the body whose force it is: and if any existence, distinct from mind or volition, be allowed to exist, we cannot conceive a better or clearer idea of it. This being allowed, the several consequences, as stated in Newton's philosophy, naturally follow; and if Mr. Young had read the explanation of *vis inertiae*, as given in Sir Isaac Newton's optics, he might have avoided several errors that he has fallen into, through misconception, not to give it a harsher name.

The next point contended against, is the impenetrability of matter. In treating of this, we are well aware how many high and respectable authorities there are against it; we, however, claim the privilege of giving our opinion. All the argu-

* Perhaps it might be more proper to call this, *the difficulty experienced by any exertion made to produce a change in its state*; the poverty of language obliges us, sometimes, to define the effect instead of the cause. Mr. Young will not object to this, as he defines *motion to be change of place*, which we conceive to be the effect of motion. Newton, probably, supposed motion a simple idea, and, therefore, did not attempt a definition of it. Aristotle has given a genuine metaphysical definition, *Η δὲ τοῦ δυνάμει ὄντος ἐντελέχεια, ὅταν ἐντελέχεια ἐν ἐνέργειᾳ ἢ αὐτὸ ἢ ἄλλο, ᾧ κινήσων κίνησις ἐστίν.*

ments that we have seen adduced against this property of matter, appear to us little more than hypotheses, without any facts for their support; whilst the senses, whose evidence we certainly prefer to supposititious reasoning, afford an infinitude of examples in support of it. Imperfect as the solidity of bodies is, which we are acquainted with, we know of no power capable of condensing many of them into a less space. Two cubic inches of gold, silver, or quicksilver, cannot be made to occupy the space of one; nor can we add any other body to them without encreasing their bulk. Mr. Young has attempted to controvert the idea, that the density of bodies depends upon the quantity of pore, by asserting, that *an extension full of substance may receive more*. This is just as much as saying, that a space may be full and not full at the same time. We have no idea of a space being full which is capable of containing more, nor does all the reasoning we have seen, appear in the least to remove the contradiction. Perfection, or completion, in our ideas, admits of no variety of degrees; by the term fulness, we understand a space perfectly full; and, by the term solidity, a body perfectly solid; and, in this sense, we cannot conceive, that either of those terms admit of intension or remission. Whether a space be filled with air or with gold, if it be perfectly full, no other matter whatever can be admitted; and, if a body be perfectly solid, no addition whatever can be made to it, without encreasing the bulk. We can easily draw these conclusions from the near approach to solidity of bodies that we are acquainted with; but as we know of none which are not porous, we cannot pretend to exemplify the state of ultimate density. What the nature of matter, in its primitive state may be, is, perhaps, indeterminable, either by experiment or by reasoning; but, that it is impenetrable, that density depends upon pore, and, that there can be no union of two bodies in the space of one, farther than as the one may fill the pores of the other, appears to us the most rational, and the most conformable to the nature of things, as far as observations have been made, of any system that has yet been invented respecting that subject.

We have one more observation to make upon Mr. Young's objections against the third law of motion, that *action and reaction are always equal and contrary*. And here we are sorry to remark, that the same cavil about words again occurs. Matter being, as we have before observed, entirely indifferent to motion or rest, and it requiring a force proportional to the mass to cause a body to change its state; the difficulty experienced by the power operating to produce that change, is called reaction. The power exerts an action, in consequence of which, it experiences a resistance, which operates to the same effect on it as an action exerted by a contrary power, and may, therefore,

therefore, be said to be acted upon in return. 'If you press a stone with your finger, the finger is also pressed by the stone.' The resistance you experience in moving the stone from its situation, has the same effect upon your hand, as an equal force to that which you exert, would have upon it exerted in a contrary direction. 'If a horse draws a stone tied to a rope, the horse, (if I may so say) will be equally drawn back towards the stone.' The force exerted by the horse to put the stone from a state of rest into that of motion, will have the same effect in retarding the motion of the horse, as an equal force would have exerted in a contrary direction. But it is said, *that the horse draws the stone after him, and that, therefore, he must exert a force superior to the difficulty experienced.* In one sense, this is true; the force exerted by the horse is certainly more than the resistance of the stone, but it is only so much more as is necessary to give himself motion. The action and resistance being exactly balanced; the body, indifferent to motion or rest, follows the one disposed to move, and keeps up the equilibrium. This may, in some degree, be exemplified by an accurate balance; let two weights, either very small, or of the greatest conceivable dimensions, be placed in exact equilibrium, the least motive power applied to either will destroy that equilibrium, and the weight in the opposite scale will follow that which is moved.

In this view of the principles of the Newtonian philosophy, Mr. Young's objections appear totally nugatory, and in saying this we profess ourselves to be in no respect influenced by the authority of great names. We know that Newton was not infallible, that his works are not wholly exempt from errors; but in matters of mere speculation, where assertion and opinion supply the place of facts and deductive reasoning, and conjecture that of demonstration, we should pay more respect to any rational positions of his, than to treat them as notions suggested and confirmed only by *prejudice* or *superstition*, which this writer has done*.

With respect to the terms made use of by the translator of the *Principia*, against which Mr. Young has said a great deal, we must confess that we think the language might, in some instances, be improved; but that, in general, it is sufficiently perspicuous for a mind truly desirous of acquiring philosophical knowledge. All our ideas being drawn from observations on effects, the language expressive of them cannot be applicable, with mathematical precision, to the explanation of causes; nor can terms which are invented only to denote the properties of action and motion, explain those of inactive matter, or absolute rest, without appearing ambiguous or improper; but, as language affords us no other, we must make use of such expressions, and

* Vide Examination, page 14, &c.

leave it to the understanding to remove the apparent contradiction. Whether Newton has always employed the most apposite terms possible, we shall not attempt to determine; they are all expressive of properties with which we are acquainted, similar in some degree to those they are intended to denote; and when we see them called *absurd* and *perplexing to the understanding*, we are inclined to think that it arises more from a want of comprehension in the reader, than from any real error committed by the inventor. Mr. Young informs us, that he is composing another volume upon the same subject with the present; we hope he is not so attached to his own notions, but that he will perceive, at least, some of the absurdities in his two late publications, and correct them in the third. E.

ART. VIII. THE THEORY OF LANGUAGE, in two Parts. Part I. *Of the Origin and general Nature of Speech.* Part II. *Of Universal Grammar.* By James Beattie, LL.D. F.R.S.E. &c. 8vo. Price 5s. in boards. 400 p. Strahan and Cadell.

THIS work was originally printed with Dr. Beattie's Essays, and is now 'published *separate*, (to quote the author's own words) by the advice of several men of learning, who have been pleased to approve of it; and to say, that it may be particularly useful in schools, and to those young persons, who, in their course of study, may be making a transition from the more obvious to the abstruser parts of knowledge; from the elements of grammar, history, and physics, to the first principles of logic and moral philosophy.'

PART I. is divided into seven chapters, the contents of which are as follow:

Chap. i. Man, the only animal capable of speech.—Speech, an art acquired by imitation.—Natural and artificial signs of thought.—Chap. ii. Of the organs of speech, and the nature and powers of the human voice.—Of articulation. Vowel and consonant sounds—their formation, and various classes. Thirty-two or thirty-three elementary sounds in the English tongue.—Chap. iii. The alphabet imperfect, and spelling irregular; but neither ought to be altered:—Pronunciation cannot be the standard of orthography.—Of teaching the deaf to speak.—Of diphthongs, syllables, words.—Of long and short words.—Chap. iv. Of emphasis.—Of the numbers or measures of English poetry;—their nature, and varieties.—Chap. v. Of accent: its nature and use.—Standard of pronunciation.—Chap. vi. Absurdity of the Epicurean doctrine of the origin of language: men must have spoken in all ages; the first man, by inspiration.—The variety of original tongues, a proof of the scripture history of Babel.—All languages have some things in common; which it is the business of universal grammar to explain.—Chap. vii. Of the art of writing: its importance and origin.—Different sorts of it practised by different nations.—A short history of Printing.

Part II. is preceded by a very short introduction, of little consequence, and consists of four chapters on the scientific parts of

of universal grammar. All words are reduced by Dr. Beattie to the five following classes: 1. Nouns, 2. Attributives, 3. Interjections, 4. Connectives, and, 5. Articles.

In speaking of the artificial signs of thought, which are divided into visible and audible, Dr. Beattie alludes to Professor Saunderson's *Palpable Arithmetic*; but he is mistaken in asserting that that excellent mathematician was born blind. He lost his eyes in the small-pox, when he was twelve months old.*

The following account of fire-signals is curious, and we doubt not, will prove acceptable to our readers.

The ancients, particularly the Greeks, were remarkable for their ingenious contrivance of signals by fire. We are assured, that, in a mountainous country, they could in a moment, by means of torches, convey intelligence to a very great distance. They even invented a method of expressing, by the number and arrangement of flambeaus, every letter of the alphabet; so that a guard on one eminence could converse, by spelling their words, with another many leagues off. There is an exact description of it in Polybius; and in the seventeenth book of the *Antient History* by Rollin; who adds, that he had seen a pamphlet, printed in 1702, and dedicated to the king of France by Mons. Marcel, which explained a system of signals, whereby any piece of news could be communicated by one ship to another at a distance, as quickly as it could be set down in writing.

Fire-signals are of great antiquity. Clytemnestra, at Argos, is said to have received, in this way, intelligence of the destruction of Troy, the very night in which it was taken. A fire, kindled by Agamemnon's order on mount Ida, was seen at Lemnos, where another was instantly lighted, which was repeated on Athos, and so forwarded from one eminence to another, where guards had been placed on purpose, till at last it shone on the heights of Arachne, and was descried by a watchman stationed on the top of Clytemnestra's palace. The progress of these signals is minutely described by Eschylus, in the tragedy of Agamemnon; which opens with a soliloquy of the watchman, complaining, that for nine years he had passed the night in that place without sleep, looking out for the promised signal. While he is speaking, he discovers it, and gives notice to the queen; who, in announcing the good news, informs the chorus, by what means it had been transmitted to her. The passage is curious; and proves at least, that signals by fire were well known in Greece in the days of Eschylus, who flourished five hundred years before Christ. Quintus Curtius relates, that they were frequent among the Asiatics in the time of Alexander: and we learn from Caesar and Livy, that they were used by the Romans. Traces of them are still to be seen on the tops of mountains in Spain. And in this kingdom there are several high hills, hollowed a little on the summit, which retain the marks of burning, and are by some believed to have been volcanoes; though I think it more probable, that they may have been stations, where fires were occasionally lighted to alarm the country. Of these I remember three

* Vid. *Life and Character of Professor Saunderson*, prefixed to his *Elements of Algebra*.

in the neighbourhood of Inverness, each visible from the other, and about ten miles distant; and one in the county of Angus, not far from Aberlemno.'

After giving an anatomical account of the formation of the human voice, Dr. Beattie makes the following judicious reflections.

'If we consider the many varieties of sound, which one and the same human voice is capable of uttering, together with the smallness of the diameter of the glottis; and reflect, that the same diameter must always produce the same tone, and, consequently, that to every change of tone a correspondent change of diameter is necessary; we must be filled with astonishment at the mechanism of these parts, and the fineness of the fibres that operate in producing effects so minute, so various, and in their proportions so exactly uniform. For it admits of proof, that the diameter of the human glottis is capable of at least sixty distinct degrees of contraction or enlargement, by each of which a different note is produced; and yet the greatest diameter of that aperture does not exceed one tenth of an inch. This, though certain in fact, is conceivable by those only, who can form an idea of that division, whereby an inch is parcelled out into six hundred parts. I speak not of extraordinary voices, whose powers may be incomparably greater; as indeed some authors have by calculation proved that they are. What is here affirmed will be found to hold true of any musical voice of tolerable volubility and compass. And if so, we need not wonder, that the best singers should often fail in the command of their voice. The fibres that minister to motions so exceedingly minute must themselves be very delicate; and therefore liable to be affected by the state of the air, and of the stomach, the general habit of the body, the emotions of the mind, and a thousand other circumstances.'

The account of the articulation of letters, chiefly from Wallis, which occupies ten pages, is tedious, trifling, and useless. We wish, on the present and other occasions, that the author had followed the direction of his own genius and good sense, rather than attached himself to the tiresome method and idle disquisitions of the old grammarians.

In the fourth chapter, which treats of English versification, the author is at a loss to account for the etymology of the Alexandrine. But if he had recollected that the French heroic verses consist of twelve syllables, and are called Alexandrines,* he would have thought this alone, perhaps, a sufficient etymology of the term for us, whose heroic verses are formed only of ten syllables: yet if he wishes to know the propriety of the term in French, we inform him, agreeably to the account of Dr. Johnson and others, that it is derived from a poem called *Alexander*. Dr. B. professes not to know on what authority the critics assert this. We inform him, therefore, that the poem in question was called *Le Roman d'Alexandre le Grand*,

* Vid. Principes Généraux et Raisonnés de la Grammaire Française, par M. Rolland, p. 573. [Neuvième édition.]

and was written by Alexander of Paris, in conjunction with Lambert le Cors. Alexander flourished in the 13th century, and was the first French author, it is said, who adopted the heroic verse of twelve syllables, afterwards called *Alexandrine*, from his own name, perhaps, as well as the title of the poem.†

Chapter the seventh contains a learned and interesting dissertation on the art of writing. Dr. Beattie thinks, with reason, notwithstanding the high authority of Warburton and others, that hieroglyphics were of later invention than the alphabet. We have no doubt also but that the *Quipos*,‡ used by the people of Peru and Chili, the Belts of *Wampum*,§ and every picturesque mode of communicating ideas, are comparatively of modern discovery. The author's account of the Chinese art of writing, and his reflections on the character and conduct of that people, are given in the true style of eloquence; but the passage is too long for quotation.

We come now to consider the second part of the author's performance; and the following extract on the substantive, or noun, will give our readers a favourable idea of his talents for analysis and grammatical disquisition.

‘ A Substantive, or Noun, is a word denoting a substance; or, more properly, is “ a word denoting the thing spoken of.” Now the things we speak of, either have a real existence, as man, tree, house, hatchet; or have had a real existence, as Babylon, Eden, Cesar; or are spoken of as if they had existed, or did exist, as Jupiter, Fairy, Lilliput; or are conceived by the mind as having at least the capacity of being characterised by qualities, as virtue, beauty, motion, swiftness. These last are called Abstract Nouns; and the understanding forms them, by abstracting, or separating, from any natural or artificial substance, either real, or imaginary, certain qualities, and making those qualities the subject of meditation or discourse: as—the eagle *flies*; its *flight* is swift:—the house *shakes*; its *shaking* is terrible:—Voltaire was *witty*; his *wit* was indecent:—Minerva and Venus were *beautiful*; but the *beauty* of the former was majestic, and the *beauty* of the latter alluring.

‘ That the formation of abstract nouns is natural to man, in every condition wherein he can be placed, will appear, if we consider, that it is for their *qualities* that things are valued and attended to; and that, therefore, we must often compare qualities with one another, and consequently speak of them as being desirable, valuable, pleasant, great, small, good, evil, indifferent, &c. In this manner a quality is spoken of as some *thing*, that is itself characterised by qualities; which comes so near the description of a substance, that language gives it a name of the substantive form. Perhaps, however, it might be doubted, whether abstract substantives be essential to language. Thousands of them

† Vid. Fauchet, Rec. liv. 2. Encyclopedie, Moreri, and Nouv. Dict. Hist.

‡‡ We believe these were never used but to facilitate calculation.

indeed

indeed there are in all the tongues we are acquainted with: but in many cases their place might be supplied by other words; though I confess, that this would often give rise to awkward circumlocutions.

'The qualities, ascribed to abstract nouns or ideas, may themselves be abstracted, and become the things spoken of, and so be characterised by other qualities. Thus from *beautiful animal*, *moving animal*, *cruel animal*, let the qualities be separated, and assume the substantive form, and they become *beauty*, *motion*, *cruelty*; which, as if they were real things, may be characterised by qualities, *great beauty*, *swift motion*, *barbarous cruelty*. These qualities also may be abstracted, and transformed into *greatness*, *swiftness*, *barbarity*; which may have new qualities assigned them equally susceptible of abstraction, *transitory greatness*, *inconceivable swiftness*, *brutal barbarity*.'

The Doctor is not equally happy in that part of his work which treats of pronouns. A pronoun is a part of speech easily understood, and his illustrations of it are unnecessarily long. On this, as on other occasions, he is the humble follower of Mr. Harris, who, in his blind attachment to the Aristotelian philosophy, is sonder of multiplying modes and relations, than of attending to things. Had Dr. B. trusted more to his own powers, his book would have been more valuable than it now is.

As the verb is the principal word in every language, the author has laboured it with particular attention, and has been very philosophical, and for the most part satisfactory, in his mode of treating it. A partial extract would not do him justice, and to detail his observations, would exceed the limits of a Review. We must therefore refer the inquisitive student to the work itself.

Dr. Beattie does not consider the participle as a mode of the verb, because it wants affirmation: but like the verb, it expresses time, modes of action, existence and passion. And the same objection with regard to *affirmation*, will extend to the imperative and infinitive mood. It is true, Dr. B. observes, that the imperative mood might be resolved into an affirmation. Thus, he says, 'Be thou good, *Esto bonus*,' implies, 'It is my command, or it is my intreaty, that thou should'st be good.' But what is this to the purpose? Is not the mode of expression entirely altered? and does it prove any more than that we might sometimes use the indicative and sometimes the imperative form, as occasion requires? The Doctor thinks also, that 'the infinitive is no part of the verb;' yet though he calls in the aid of Ruddiman, Perizonius, and Scaliger, he knows not well what to call it; but after all, concludes, and very rightly, that it is 'the foundation of the whole verb;' that is, the verb in its simple, indefinite form, 'on which, by means of inflections and auxiliary words, the authors of language have raised that vast fabric of moods and tenses, whereby are signified so many varieties of affirmation, and action, of time, person and number.' p. 264.

Dr. B,

Dr. B. should have considered, that the same part of speech admits of variety in its signification, and an increase, or abridgment of its attributes, without losing its class in grammar. *Better*, for instance, is an adjective, though it implies comparison; and so also is *good*, though it expresses the quality of goodness simply. *Amo*, I love, is a mood of the verb, Dr. B. would say, because it expresses affirmation; and we think he will have but few followers, if he says that *amare* is no part of the verb, merely because it wants affirmation.

The author observes, that the times of verbs, in English, are improperly called tenses; 'a word,' continues he, 'whose apparent etymology would never lead us even to guess at its meaning; and which, if it were not explained to us, we should not think of considering as a corruption of the Latin *tempus*, or of the French *temps*.' But it does not seem to come from *tempus*, or the French *temps*, though Dr. Johnson derives it from these. A tense might mean that accident of the verb, by which its signification is extended to time, from *tendo*, or its supine *tensum*; and surely Dr. B. would have guessed at its etymology, if he had recollected that the imperfect tense in Greek [*παρὰ λήξας*] is derived from *παρᾶ*, and the corresponding verb *τείνω*.

Tense
derived from
Tendo.

Speaking of the imperfect tense, he remarks, that

'Caesar, whose narrative is not less distinguished by its modesty, than his actions were by their greatness, often uses the imperfect, in speaking of himself, where I think he would have used the perfect, if he had been speaking of another. This must have been wonderfully pleasing to a Roman, who would be much more sensible of the delicacy, than we are. Indeed, the best ancient and modern critics, particularly Cicero, Quintilian, and Roger Ascham, speak with a sort of rapture of the exquisite propriety of Caesar's style. And as to his narrative, though he pretended to nothing more than to write a journal or diary, (for such is the meaning of the word, which is vulgarly translated *Commentaries*)—as to his narrative, I say, Cicero declares, that no man in his senses will ever attempt to improve it. The frequency of these imperfects in Caesar has, if I mistake not, another use: for it keeps the reader continually in mind, that the book was written from day to day, in the midst of business, and while the transactions there recorded might be said rather to be going on, than to be completed.'

But surely this is imaginary. We cannot discover but that Caesar uses the preterperfect, as often, and as promiscuously, as any other author. Had Dr. B. instanced the present tense, instead of the imperfect, it would have been more to the purpose, and there would have been some truth in the remark.

The following observations on the use of adverbs discover the true critic and the man of taste; but the classing of them according to the ten Categories, favours too much of the learned Stagyrte, to be either pleasing or instructing.

With the following clear and philosophical account of the Articles we must close our extracts.

‘ The word *article*, *articulus*, **arthron*, properly signifies a joint. It would seem, that the first grammarians thought there was something of a joining power in the words of this order. But, if they thought so, they were mistaken. The article is no connective. It is a definitive: being used for the purpose of defining, ascertaining, or limiting, the signification of those words to which it is prefixed. Perhaps, however, they may have given it this name, with a view to some metaphorical allusion.

‘ In order to discover its use, we must recollect, that all nouns, proper names excepted, are general terms, or common appellatives. The word *mountain* is equally applicable to all mountains, and the word *man* to all men. Every vessel of a certain size and form, which is made for sailing, may be called *ship*: and the terms *valour*, *bounty*, *wisdom*, belong to every person, who is valiant, bountiful, wise.

‘ But, though it is true, of the *names* of things, that they are of *general* meaning, things themselves are all *individuals*. No one man is either less or more than one; and every man has peculiarities, whereby he may be distinguished from all others.

‘ How, then, are we to reconcile the universality of names with the individuality of things? In other words: when we make use of a common appellative, as *man*, *house*, *mountain*, what method do we take to intimate, that we speak of one, and not of many; of an individual, and not of a species? There are several ways of doing this: and, particularly, it may be done by articles, or definitives.

‘ For example: I see an animated being, which has no proper name, or of whose proper name I am ignorant. In speaking of it, therefore, I must refer it to its species, and call it *man*, *dog*, *horse*, or the like; or, if I know not the species, I refer it to its genus, and call it *animal*. But this animated being is itself neither a genus, nor a species; it is an individual: and therefore, in speaking of it, so as to mark its individuality, I call it *a horse*, *a man*, *a dog*, *an animal*: which intimates, that I speak of one, and not of many; of an individual being, and not of a class of beings. This article, therefore, *A* or *An*, has the same signification nearly with the numerical word *one*. And accordingly, in French and Italian, the same word that denotes unity is also the article of which I now speak. Nay, in some of the dialects of old English, this seems to have been the case; for *an* is the same with *one* in the Saxon; and the vulgar in Scotland still use *a* (pronouncing it, as in the word *name*) in the sense of *one*; as *a day*, one day, **a morning* I was early out,’ for, one morning.—Now observe, that, when it is said, I see a man, I see an animal, the *a* or *an*, though it ascertains the individuality, gives no further intimation concerning the thing spoken of. It is therefore called the *Indefinite article*.

Again: I see a certain animal, which I never saw before, or of which, though I may know to what species it belongs, I have no previous acquaintance; and I say, I see *an* elephant, *a* dwarf, *a* bear, &c. Next day, the same animal comes again in view; and I say, recognizing it as the same, There is *the* elephant, *the* dwarf, *the* bear: changing the former indefinite article into another, which not only intimates individuality, but also implies previous acquaintance. This, from its power of ascertaining some one individual, in preference to

others of the same species, is called the *definite article*: and it will appear in the sequel to be much more *useful* than the other.

We recommend Dr. Beattie's *Theory of Language* as a work well worthy of attention, but by no means as a correct system of universal grammar, or as a book calculated for the use of schools. He is often too diffuse and general in his illustrations; yet sometimes we meet with unnecessary refinements, and subtleties that are tedious, without being instructing. The style is, as may be expected, easy and elegant in general; but we wish the continual repetition of "*so far as I know*," had been avoided; and the expression, "*even as*," instead of *as*, is surely redundant and obsolete. We are sorry also to see an author of Dr. Beattie's talents follow his inferiors, in many respects, with implicit confidence, on a subject that has been involved in additional difficulties by the perverse industry of some, and the misapprehension, or indolence of others. In treating of prepositions and conjunctions, he asserts, after Harris, that they have no signification of themselves; and in this curious part of grammar, from which authors have cautiously shrunk, or blindly copied the unsatisfactory definitions of their predecessors, instead of seeking for new light, by the vigorous exercise of his own powers, Dr. B. satisfies himself with mere extracts from Hermes. Had he extended his knowledge of Northern Literature, instead of following Wallis, Greenwood, and Harris, he would have found that the particles in the parent tongues, from which we received them, have nearly all a known signification of themselves; and in this new edition of his work, which he professes to be *enlarged and corrected*, we hold him almost inexcusable for not having consulted the *Επεα Πιλιποινια* of Mr. Horne Tooke.

F.

ART. IX. RECHERCHES PHILOSOPHIQUES SUR LES GRECS.
Par M. de Pauw.

(Continued from Vol. I. p. 481.)

THE second volume of these inquiries opens with the third part and sixth section, the title of which is: *Considerations on the State of Civilization amongst the Athenians*. Under this division are included observations on their tribunals, the number of their judges, the abolition of petty courts, the constitution of the tribunal of the Heliaſtes, Oſtraciſm.—Solon, his character, the place of his nativity, his taste for poetry, the object of his laws.—The genius of the orators of Athens, Æſchines, Andocides, Demosthenes, Lyſias, Lycurgus, the character of the eloquence of the Athenians.—The source of discords and lawsuits amongst the Greeks, disputes relative to commerce and navigation, the Phaeſelites, conſtits relative to the working of mines, the metallic court, ſatyric names, actions for abuſe,—

Causes of the rise and decline of the Areopagus, the sophistication of the laws of Solon, the mode of proceeding in the Areopagus, the number of its members.—Accusations of impiety amongst the Athenians, the court of the king of sacrifices, Phryne the courtesan charged with impiety, the mutilation of the statues of Mercury, Andocides, the errors of Plato, the innocence of Socrates.—Concerning hemlock, and the commutation of death to a fine, the effects of hemlock, the mode of proceeding in the criminal courts of Athens, torture, the barbarity of their punishments, infamy.—Institutions relative to the public safety, the armed patrol of Athens, the consequence of carrying arms, the police of Athens, the origin of begging, the funds for supporting orphans and the aged, the law against the lazy, the militia of youths, pirates, the caloyers, or Greek monks, the present desolate condition of Attica.

Of the seventh section the general subject is the State of the fine Arts at Athens. Considerations respecting painting in general, the Coan Venus, and the Venus of Gnidus, Polignotus, the origin of historic painting, the scarcity of fine models, the superiority of the Venus of Praxiteles to that of Apelles, the Helen of Zeuxis, the pictures of Polignotus, perspective.—Ethography, or moral painting, and the choice of subjects in the Grecian pictures, the superiority of Polignotus in ethography, the inability of Zeuxis to express character, different kinds of historical painting, Terror and Pity as exhibited by the pencil, the statue of Laocoon, the tragedy of the Eumenides. Virgil and Homer, the graceful style, the picture of Action, a critique on that picture, the licentious style, the nudity of statues.—The chief schools of painting in Greece, and the art of engraving invented by Varro, the school of Rhodes, encaustic painting, the schools of Athens and Sicily, the Grecian contour, the country of eminent painters, causes of the superiority of Greece in the arts, the kind of engraving invented by Varro, the origin of printing, maps.—Casts, copies, and counterfeits, the Mercury of Athens used as a model, the statue-trade, Polycletes, the Venus de Medicis, and the manner of copying it, tricks practised by the dealers in statues, pictures and books, the market called by the Athenians the *Libraries*, the nature of Greek compilations, tricks relative to forged books, copies of pictures, original pictures representing the same subject, fables propagated by the Myſtagogues of Greece.—Observations on the statues of Greece executed in gold and in ivory, the Minerva of Phidias, the manner in which it was executed, the effect of this statue, the manner of washing it, the coffer of Cypselus, the Jupiter Olympius, its dimension, the genius of the Greeks in their works for shew.—On the music of the Greeks, different epochs of music, its effects amongst savages, the marvellous effects of Grecian music, the different

different people who were famed for their musical skill, the construction of instruments, the Boeotian reeds, the Theban flute, the Grecian lyre, vocal music, poetic harmony.—Arcadia, its situation, genius of its inhabitants, the compass of their vocal organs, the opinion of Polybius refuted, the invention of the harp in Arcadia, the extent of this instrument, the revolution which took place in Arcadia.—On the association of music with tragedy, and the faulty structure of theatres, musical accompaniments, instruments used, want of probability in lyrical tragedies, interruption of the business of the drama, the judges of the theatre, the taste of the Athenians for dramatic poetry, their success in it.—On the different sects of philosophy, and the influence of grammarians on Grecian literature, the relation between the characteristics of the sects, and the different constitutions of man, the sudden impulses in the sectaries, the Cynics, their policy, systems, Newton, the platonists, visionaries and modern impostors, the system of Epicurus, the style of the Epicureans, grammarians, their catalogue of classical books, the evils resulting from such a selection, disputes concerning religion, causes which again sunk the Greeks into barbarism.

The eighth section, treating on the government and religion of the Athenians, begins with an investigation of the political constitution of the republic, the genius of the Athenians, their competition with the Lacedemonians, the pernicious consequences resulting from it, the æra of the establishment of a real democracy at Athens, the extinction of republics in Europe, election of Archons, the senate of twenty-five, the public entertainment of the Prytanes, the ascendancy of the common people, the stipend for attending public assemblies, the system of Pericles, influence of the orators at Athens, Demosthenes, Philip of Macedon, the battle of Charonea, fundamental maxims of the republic of Athens, the temerity of the Athenians, the expedition against Sicily, causes of the ruin of Athens.—Remarks on the defects which existed in the confederation of the states of Greece, the little influence possessed by the Amphiçtyons, the different communities of the Amphiçtyonic council, their comparative strength and weakness, superstition of the Amphiçtyons, the sacred wars, political evils originating in the imperfection of that confederation, causes of the destruction of the Grecian republics, errors of modern writers in respect to the Amphiçtyons.—On the oracles of Delphi and Dodona, the aboriginal seat of the ancient Greeks, Thesprotia and Chaonia, mount Tomarus, acorns and masts, an enquiry in what sense oaks were reputed to have been prophetic, origin of the Delphic oracle, causes of its destruction, the policy of the first Roman emperors.—On the prophetic book of the Athenians, intitled the Testament, its analogy with the books of the Sibyls, the silence observed in respect to it,

conjectures concerning this book. On the mysteries of Ceres, tax imposed on the initiated, affluence of the courtezans of Eleusis, nocturnal debauches, the secret of the mysteries disclosed, the Theban law against the mysteries, their pernicious effects, frauds of the priests, objections made to them, fables relative to the arrival of Ceres at Eleusis, character of the Hierophants, portrait of the priest Callias, the great mysteries, ablutions in the Ilissus, the penitence of the initiated, procession of the initiated, the worship of Bacchus and of Ceres combined, propensity of the Athenians to religious festivals, observations on the origin of agriculture, the two original nations of Greece.

Section the ninth, which begins the fourth part, hath the Lacedemonians for its general subject, and sets out with preliminary observations upon them, their avidity for plunder, the ignorance of the Greeks respecting Lycurgus, origin of the Lacedemonian government, the dyarchy or double royalty, the establishment of the Ephori, kings of the race of the Agides and Euripontides, Lycurgus not an original genius, his institutions copied from those of Crete, the spirit of these institutions and their cruelty.—A general description of Laconia, the valley watered by the Eurotas, the environs of Amycles, the port of Gythium, the nature of the lands of Laconia, the coast of Malea, cape Tenarus, number of cities in Laconia, devastation of it by continual wars, its population, the island of Cythera, character of its inhabitants, natural productions of Laconia, conquest of it by the Spartiates, their origin and time of emigration.—The manner in which, after the conquest, Laconia was treated by the Spartiates, the destruction of Helos, origin of Helotism, abolition of the municipal rights of the cities of Laconia, division of lands, the impossibility of establishing an equality amongst the Spartiates.—Causes of the greatness and decline of Lacedemon, the importance of Messenia, its influence on the balance of Greece, the conquest of Messenia by the Spartiates, the strength which accrued from it to Lacedemon.—On the riches and avariciousness of the Spartiates, the ransom of prisoners of war, plunder amassed in war, use of gold and silver at Lacedemon, an axiom of king Archidamus, booty from the battle of Platæa, the treachery of Pausanias, the ancient money of Sparta, Lyfander, venality of the Ephori, sums of money given by the Persians to the Lacedemonians, confused state of the finances of the Spartiates, the causes of it, the law of Epitades.—Observations on the military exploits of the Lacedemonians, the manner of their repulse before Argos, venality of the Lacedemonian kings, conflict at Thermopylæ, battle at Platæa, the Thrasydiles, real signification of the word, Eyrtaus, inexpertness of the Spartiates in the attack of places, superiority of the Macedonian phalanx to that of Sparta, Lacedemonian

cedemonian usages and dress, their armour, reform undertaken by Cleomenes.—On the mastery of the sea, the advice of Alcibiades, expence of naval armaments amongst the Greeks, the sea-fight at Gnidus, its immediate effects and the consequences which resulted from it, passion of the Greeks for maritime expeditions, antiquity of the Lacedemonian marine, expedition against Samos.

The tenth section, having for its subject the Manners of the Lacedemonians, commences with considerations respecting the women, their pusillanimity, dress, dissoluteness, the Parthenians, widows who appeared on the theatre, causes of the dissoluteness of the Spartan women, Andromania, Sapphism, the leap from the promontory of Leucadia, luxury of the Spartan women, influence of luxury on celibacy, dowries amongst the Lacedemonians.—On their military education, combats between children, instinct of male children, an intire change of character, the Pyrrhic dance, country education, different classes of children brought up in common, Mothaces, Trophinis and bastards. Military songs, anapestic verses, effects of military songs, massacre of the Helotes, dexterity in thieving, ignorance of the Lacedemonians, fustigation of children.—The character of the Lacedemonians, origin of Laconicism, obstacles to the civilization of Sparta, civil intolerance, the spirit of the Cretan laws, turn for traffic, the fraudulent propensity of the Lacedemonians, the cause of their profligacy, King Agesilaus, their rapacity after plunder, effects of their education, their appearing naked in the Stadia, the subtilty of their genius.—The public repasts of the Lacedemonians, the luxury of their festivals, the origin of them, and their effects.—Concerning the internal state of the city of Lacedemon, the temple of copper, the theatre, the Persian portico and Caryatides, the Pecile, commerce of Lacedemon, extent of the city, the great earthquake by which Sparta was overthrown, subterranean fires in Greece, ruins of Lacedemon.

The eleventh and last section, treats on the political constitution of Sparta, Lycurgus and his unwritten laws, policy of the kings and ephori, defect of verbal laws, authority of old men, Lycurgus unable to read or write, the little progress of critical history amongst the Greeks, Machiavellianism of the Lacedemonians.—An analysis of the government of Lacedemon, the Helotes, the tributary inhabitants of Laconia, Spartiates of the Dorick race, the nature of their constitution, the Ephori, the senate of old men, the kings, nobles, plebeians.—The colonies of Lacedemon, Tarentum, Byzantium, Cyrene, Heraclæa, their manner of founding a colony, errors of the ancients respecting their colonies, their different kinds amongst the Greeks, antipathy betwixt the Dorians and Ionians.—The political dissolution of Sparta.—Loss of superiority by sea, loss

of Messenia, of the battles of Mantinæa, and Selasia, death of Cleomenes, monarchy of Lacedæmon exposed to auction, Lycurgus, Machinidas, Nabis, cruelties of Nabis, his manner of exterminating the Spartiates and repeopling Lacedæmon, sea-ports of Laconia emancipated from Sparta, origin of the free Læconians.—Observations on the history and manners of the Mainotes, their origin, their principal settlement on the northern coast, their propensity to thievery and plunder, the Mainotes of the South, their manners, the fort of Maina, the arrival of Nicephorus at Maina, observations on this adventure, the Protegerontes, or princes of the Mainotes, the independent and wandering nations of Asia, the Mardicordes, the Anthropophagi, character of the Mainotes, flight of the Mainotes from the North, their arrival in Corsica, state of the coast of Maina after this emigration, erection of hereditary captainships, the last exploits of this people.—End of the section and work. Z.

(To be concluded.)

ART. X. *Memoires sur les Hôpitaux de Paris*; Memoirs relative to the Hospitals of Paris. By M. Tenon, 4to. 546 p. 15 pl. Paris, 1788.

THE Hotel-Dieu dates its origin as early as the eighth, or perhaps the seventh century of the Christian æra. It is open to every species of disease, and to patients of every age, sect, and country. In the lively expression of the French, it is the refuge of the sick and poor, not of Paris only, or of France, but of the universe.

An institution founded in so remote a period, it may be presumed, is established on defective principles, and very unequal to the great increase of the objects of charity, which the prodigious augmentation in population during the last thousand years must have produced. In fact, the sick have been crowded together, five or even six have been placed in the same bed, five thousand have been at times compressed within the walls of the hospital, and the purposes of humanity have been frustrated.

These striking evils have been long felt, and various schemes have been proposed for removing them. The attention of the public became gradually more and more fixed on the subject, by a series of addresses through the medium of the press; and a valuable *Memoire* appeared in the year 1785, which drew the notice of the Baron de Breteuil, and was by him laid before the King. This, though published without a name, is known to have been the work of M. Cogneau. He proposed to remove the Hotel-Dieu from its present unwholesome situation, and to rebuild it on a more open and airy spot (l'île de Cygnes)
on

on a plan of the architect M. Poyet, which he subjoined to his *Mémoire*.

By this plan it appears, that the new hospital was to be circular, having its different wards disposed in the form of radii from a center; it was to contain five thousand patients, and to allow to each a separate bed.

Lewis the XVIth. feeling compassion for his fellow creatures oppressed with sickness and poverty, was anxious for their relief.—He ordered the plan to be submitted to the consideration of the Academy of Sciences, resolving to direct his measures by their advice. The Academy named a committee of eight members to decide on this subject, M. M. de Lassone, Daubenton, Tenon, Bailly, Lavoisier, De la Place, Colomb, Darcet; and to these was afterwards added a ninth, M. Tillet. The decisions of these enlightened men were likely to be in the highest degree important, and they resolved to proceed with caution and deliberation. The more they entered into a discussion of the subject, the greater appeared the difficulties they had in their way. No standard work existed on the formation and management of hospitals; they had to begin to collect information on these points, in order that they might form some notion of what a perfect establishment of this kind ought to be, before they attempted to appreciate the proposal before them. M. Tenon, the author of these *Mémoires*, was particularly active on this occasion. He visited and examined all the houses of charity in Paris, as well as in the Provinces; he collected information on the subject from the neighbouring kingdoms. His researches extended from the hospitals of Scotland to those of Italy. Not contented with such information as could be procured by correspondence, M. Tenon, in company with M. Colomb, passed over into England, to visit our hospitals of every sort.

Their visit to this country is mentioned by M. Tenon in terms very flattering to the nation, and highly gratifying to those individuals, who had it in their power to promote the great objects of this charitable errand. They carried away correct information as to the size and structure of the buildings, the management of the patients, the funds of the charity, and every other point of importance. The mass of intelligence acquired by M. Tenon and his associates, was laid before the committee of the Academy of Sciences, and such information was drawn from it as was necessary in making their report to the King. But as their researches might be generally useful, the Academy invited them to commit them to the press. Hence the present publication; in which M. Tenon has confined himself to the hospitals of Paris. In a subsequent work he purposes to treat of the foreign hospitals.

The present work consists of five memoirs.—The first enumerates and classes the hospitals of Paris, and endeavours to ascertain the assistance derived from the whole. From this we learn that there are forty-eight hospitals or houses of charity in Paris, twenty-two for the sick, twenty for other objects of charity, and six of a mixed kind, admitting both the other classes.—The number of persons contained in the whole, is, upon an average, 6,236 sick, 14,105 of other charitable objects (*valides*) and 15,000 foundlings. Thus the hospitals of Paris extend their aid to 35,341 individuals daily; a number, which is to the whole inhabitants of the city as 1 to 18 $\frac{2}{3}$. If we except the foundlings, the proportion is as 1 to 33 $\frac{1}{2}$; and if we take the sick only, it is as 1 to 105 $\frac{4}{5}$. The number of sick entertained in the Hotel-Dieu, compared with the number in all the other hospitals, is as 5 to 12.

M. Tenon observes, that there are two charitable institutions still wanting in Paris, one for the care of the blind, and another for the inoculation of the children of the poor.—We cannot proceed at present. This work is an original one in its kind. Its details are at once minute and comprehensive, and they relate to a subject universally interesting. To the physician, the philosopher, and the statesman it particularly addresses itself, and we doubt not that it will be received with applause, and studied with attention in every civilized nation.

S.

(To be continued.)

ART. XI. *An Essay on the Epidemic Disease of Lying-in Women, of the Years 1787 and 1788.* By John Clarke, Licentiate in Midwifery, of the Royal College of Physicians, and Teacher of Midwifery in London. 4to. 48 Pages. Price 2s. 6d. J. Johnson.

THE unusual fatality attending women in child-bed in all ranks of life, both in town and country, during the two last years, has with great reason excited the most serious apprehensions in the minds of child bearing women and their friends, while it has roused, as indeed it ought, the general attention of the practitioners of midwifery, and urged them to every possible exertion, both to detect the cause and resist its influence. Mr. Clarke, the author of this Essay, is the first who has published any observations on this interesting subject, and he has done it in a manner, which intitles him to the thanks both of the profession and the public. Taking Sydenham as his guide, he first describes with great accuracy all the symptoms and progress of this epidemic, correctly marking the peculiarities that seem to distinguish it from that disease, which, however improperly, has of late been called the puerperal fever. In the
pathological

pathological part Mr. Clarke makes many ingenious remarks, and afterwards describes with sufficient minuteness, all the appearances discovered by the dissection of a great number, "who died in all the stages of the complaint, and were opened at very short periods after death." In the curative part our author describes all the different means used for relief, but pathetically laments their general inefficacy.

As this is the first book we have had occasion to review on the subject, it behoves us to be rather more particular in our account of it.

Mr. Clarke first apologizes "for not entering into a minute and particular account of the constitution of the air," by observing, "that the properties of those states of the air, which subject the body to the influence of diseases, may be, and most probably are, infinitely too subtle for our investigation, and incapable of being detected by those means, from which we judge of the heat or weight of the atmosphere." And in a note he refers to the respectable authority of the President of the College of Physicians, who, on a similar occasion, confesses in Sydenham's words, that "He is ignorant of the disposition of the air and several other things, concerning which many foolish and conceited philosophers idly amuse themselves."

"Nevertheless" (he observes) "it may not be superfluous barely to observe that the two last winters, although there has been in both some frost, yet in neither has the cold weather been of long duration, on the contrary they have been mild, with frequent rains; neither the last nor preceding summer were very hot, but in both there was more rain than is customary in this climate at those seasons. Perhaps to some peculiarity in this succession of seasons we are to attribute the sort of diseases which have been lately prevalent. Inflammatory diseases have been extremely unfrequent; or if they have occurred, they have been principally of the erysipelatous kind. Eruptive diseases, particularly those which are attended with great depression of strength, have attacked great numbers of patients. The ulcerous sore throat, with or without the scarlatina, has prevailed very much both in London, and also in the country at a distance from the capital. Most of the fevers have been of the low, nervous and malignant kind, approaching to that which has been called putrid, and have swept off a very large number of people of both sexes, but especially children and those of more delicate constitutions."

Our author now describes the disease with all its variety of symptoms with great accuracy, for which we must refer to the book itself, only noticing such peculiarities as evidently mark the nature of the disease, or that lead to distinguish it from other fevers.

The first observable circumstance is, that this fever does not begin with a rigor.

Second, Is a disinclination in the patient to suckle her child.

In general he found the quantity of milk secreted to be smaller, in some cases there was none, and in others, after the

disease began, the secretion ceased, and the breasts became flaccid. Mr. Clarke conjectures, that there may be some connexion between the secretion of the milk and the desire of suckling, as there is between the secretion of semen and the desire of propagation.

Third, The ghastly appearance of the countenance at the very commencement of the disease.

Fourth, The patient does not complain of heat.

Fifth, The surprising increase of the action of the heart and arteries in the first attack, the pulsation varying from 110 to 130 in a minute. From this circumstance alone, Mr. Clarke says, he has often detected the disease, when the patient has made little or no complaint.

Lastly, As the painful tumours of the abdomen constitutes the pathognomonic symptom of what is usually called the Puerperal Fever, and our author has noted great variety in that symptom, we insert what he says on this part of the subject.

“ The cavity of the abdomen also participates of disease: sometimes it is affected at the beginning, in other cases not till a more advanced period, when it becomes tender to the touch, and the woman experiences a sense of pain upon the slightest motion, in consequence of the compression made upon the parts contained in the belly, by the muscles which pass over the cavity during their state of contraction. Soon after the pain has commenced, it is generally followed by a great degree of swelling: but in other cases both the one and the other are inconsiderable: and I have even seen some, where although the tumor has been very considerable, the pain has been but slight, which I have commonly accounted for on the idea of a diminished sensibility making a part of the disease, especially as it has occurred most in those cases, where the prostration of the muscular strength has been most manifest, and where the pupil of the eyes has been most dilated. When the swelling is in a great degree, the breathing is evidently affected, the respiration becoming short and laborious, which is occasioned partly by the diaphragm encroaching upon the chest, in consequence of the distention of the abdomen, and partly in some instances, as will be seen farther, from an organic affection of the chest itself.”

Our author next minutely enquires into the predisposing and occasional causes of this disease, and although he makes many ingenious observations on this part of his subject, he is obliged to regret (and in which we sincerely accompany him) that his enquiries have not led him to any thing very conclusive; otherwise, as he observes, if “ we could not cure, we might at least have some chance of preventing it.”

With respect to the prognostic, our author observes, that there is scarcely any disease which we are acquainted with, whose consequences are more fatal than this; and adds, what is truly alarming, that “ more than half of those who have been seized with it have fallen sacrifices to its severity.”

Mr.

Mr. Clarke says, he is not able to determine whether the disease is communicable by infection. He describes the appearances after death, which do not however lead to any important conclusion. In most cases he found some degree of inflammation in the cavity of the abdomen, not confined to any particular part, with a considerable effusion of a fluid resembling pus mixed with serum.

With respect to the treatment, it should seem that Mr. C. has tried all the usually approved means with very little effect; for he adds, "although under all of them some have recovered, yet the comparative proportion has not been such as to warrant the recommendation of any one in particular." Emetics were repeated in Mons. Doucet's manner, bleeding from the system, and from the abdomen by leeches, blisters applied to the part, James's powder, saline draughts, opium, camphor, cordials, wine, and bark; the latter however he recommends in the early stages of the disease, as soon as the increased frequency of the pulse is observed, in as considerable doses as the stomach can bear, as most likely to effect the obvious indication of taking off irritation. However, in favour of the efficacy of this plan, Mr. Clarke very candidly owns he has no other facts to advance, except that "in the few cases, in which he had recourse to it, where there was an unnatural frequency of the pulse, with considerable depression of strength, and pain in the abdomen, they have been removed, and this disease has not followed."

Thus we have endeavoured to convey our author's ideas of this disease, by a longer detail than we usually give of so short a work, because the subject is important, and because we have derived much satisfaction from the perspicuous manner in which it has been treated.

Before we conclude, we take the liberty of recommending to Mr. Clarke to pursue the subject unremittingly, and particularly to endeavour to determine, in what consists the difference in the prevailing fevers of the season attacking women in child-bed. Do they admit the same, or require a different treatment? especially with respect to evacuation by the lancet? We further beg leave to refer to his examination an opinion of his former master, but present colleague in lectures. Notwithstanding the numerous treatises written on the subject by living authors, Dr. Osborn thinks, there is no such disease as the puerperal fever—no fever so specifically defined, as to admit of its being arranged under any of the acknowledged descriptions of fever of the modern nosologists, for that the pathognomonic symptom equally belongs to the inflammatory, remitting, low, nervous, putrid, or even malignant fever happening to women in child-bed. This we consider as a very important question, and

and we with great confidence trust it to the acuteness and diligence of Mr. Clarke to determine. V.

ART. XII. *Cases of the Hydrocele, with Observations on a peculiar Method of treating that Disease: to which is subjoined, a singular Case of Hernia Vesicæ Urinariæ, complicated with the Hydrocele; and two Cases of Hernia Incarcerata.* By T. Keate, Surgeon Extraordinary to her Majesty, and Surgeon to their Royal Highnesses the Prince of Wales and Duke of York. 8vo. p. 60. 2s. Walter.

THE method recommended by our author for the cure of the Hydrocele is the free use of a solution of sal ammoniac in vinegar, topically applied to promote absorption*. Six cases are recited, in which Mr. Keate attributes the cure to this application. In two of them it was applied immediately after the fluid had been discharged by puncture, and it did not again accumulate; in the others, the puncture was not made, but the fluid was absorbed during the use of this application, and the patients had no return of the complaint. The events of these cases speak strongly in favour of this mode of treatment, and should certainly induce practitioners to make trial of a plan attended with so much less inconvenience, pain, and hazard, than the operation at present made use of for the radical cure of this disease subjects the patient to: and though we have our doubts whether it will be so generally efficacious as our author expects, yet the practice will be much improved if the necessity for the operations be, but in some instances, superseded by its use.

The case of the Hernia Vesicæ Urinariæ, is a very singular one, and is admirably well related; it was not discovered until after the death of the patient: the dissection appears to have been very accurately performed, and the description of it is illustrated by a beautiful engraving. In the two cases of Hernia Incarcerata which are subjoined, the reduction was effected by the application of ice to the tumour, and are striking instances of the good effects of cold applications, which have lately been so much recommended. This pamphlet is throughout well written, and, as a first performance, reflects much credit on the author. G.

ART. XIII. *Account of the Walton Water, near Tewksbury, with Thoughts on the Use and Diseases of the Lymphatic Glands.* By James Johnstone, M. D. Physician to the Infirmary, Worcester, &c. &c. 12mo. Sold by Cadell, London. pr. 1s. 6d.

* R. Sal. Ammon. in pulv. trit. $\bar{3}$ i.
Acet. ——— Sp. Vin. rect. sing. $\bar{3}$ iv. Misce.

This tract gives an account and analysis of the properties and medical virtues of a mineral water near Tewkesbury, which appears very similar to the celebrated waters of Cheltenham.

This information is now of considerable importance to the public, as the great resort to Cheltenham often exhausts the spring there, and makes it difficult to have that water at a distance from the fountain.

The concluding part of this pamphlet is employed in an account of the use of the lymphatic glands. The author's theory seems highly probable, and is of extensive application in physic and surgery.

'When we consider, (says Dr. J.) these various facts, that all lymphatic vessels perpetually enter the conglobate glands, and in the cells, of which these glands universally consist, deposit the lymph, which, being absorbed once and again by larger lymphatics, is, at length, conveyed, by the great channel, the lacteal duct, into the vena cava descendens, under the left clavicle. When we recollect, that the venereal virus, cancerous and variolous poisons, enter the body by these channels, and are primarily deposited in these glands, occasioning these tumours, sometimes indolent, sometimes painful, inflamed, and suppurating. It seems clear these glands are intended by nature to purify the lymph, before it enters the vessels, from matter which may be noxious there, by arresting it in the glands universally connected with the absorbents. In these glands it is either altered by a concocting or digesting power inherent in them, or, when it is too noxious to be subdued into a salutary nature, it remains in the form of a tumor or escapes by suppuration. When it cannot be subdued nor removed by suppuration, and those salutary effects of nature fail, it is then absorbed, and diffuses disease in the constitution at large.' See p. 34.

And again, pages 43 and 44.

'What I have now offered concerning the use of the glands belonging to the lymphatic system, will, I apprehend, derive support from the late discoveries, and will be found useful in the treatment of diseases of the glands. Medicines, taken into the stomach, and mixed with the chyle, are, indeed, in the direct channel to reach the glands of the mesentery. But this is not the case respecting the conglobate glands in other parts. Medicines, mixing with the blood, never directly reach these glands, and but very remotely and indirectly affect them; and this is one of the reasons, why diseases in these glands have always appeared so stubborn, and have so rarely yielded to the common treatment and internal use of medicine.

'The confiding, alone, to medicines conveyed by the lacteals into the channel of circulation; the inattention to the only entrance into the external diseased glands, that by absorption, I am persuaded, are causes why those diseases have proved so obitinate and rebellious to medical treatment. It is the cause why the scrophula and schirrhous glands have become cancerous, and, finally, incurable and fatal.

'It is evident then, that the remedies proper for removing obstructions should be applied to such parts from whence the lymphatics arise,

arise, which may absorb and conduct them to the glands, the obstructions of which are to be removed.

ART. XIV. *A candid Review of Jesse Foot's Observations on the new Opinions of John Hunter, in his late Treatise on the Venereal Disease, ending with the Subject of Gonorrhœa.* By John Peake, Surgeon. 77 p. pr. 2s. Johnson.

THE opinions on the several symptoms of the venereal infection, delivered by Mr. J. Hunter, in his late publication on that subject, having excited attention, not more by their ingenuity than by their singularity, it was not to be wondered at, that some animadversions should have been levelled at him on the latter ground. Mr. Jesse Foot has been the champion to attack him on this occasion, and he has already been replied to by Mr. Trye, and Mr. Brand; but Mr. Peake, thinking the first too concise, and the latter too violent, judged another defence of Mr. Hunter requisite. The pamphlet before us is certainly written with temper and good sense, but we own we do not see the necessity there was for it, nor do we imagine that Mr. Hunter's opinions will derive any increase of stability from its publication; for, until there have been a sufficient number of experiments made on the subject, the mere opinions of medical men will differ.

G.

ART. XV. *An Essay on the Bite of a mad Dog; with Observations on John Hunter's Treatment of the Case of Master R——; and, also, a Recital of the successful Treatment of two Cases.* By Jesse Foot, Surgeon. 86 p. pr. 2s. Becket.

MR. FOOT strongly recommends the excision of the part, as the only means to be relied upon for the prevention of the horrid disease which is so often the consequence of the bite of a mad animal. He is convinced of the inefficacy of all topical applications, of those which produce ulceration and promote a discharge, and even of caustics, which are used with the design of destroying the surface to a considerable extent; which last he thinks may fail to destroy every portion of the infected part; and as to the various prophylactics which have, at different times, been in repute, he considers them as all equally incapable of affording relief. The fatal event of the case of a young gentleman, who was under the care of Mr. John Hunter, and in which the caustic was applied to the part a very little while after it was bitten, is adduced to prove how little this mode of treatment is to be relied upon, and we may add, to give the author an opportunity of animadverting with severity on that celebrated practitioner. Though there was a propriety in making this case known, yet we cannot think Mr. Hunter merits the censure which our author has endeavoured

endeavoured to fix upon him for his conduct respecting it; on the contrary, we think Mr. Hunter meritorious in having so freely communicated the circumstances of it, and so ingenuously avowed, that he believes the want of success arose from the caustic not having penetrated every part where the teeth of the animal had been. Mr. Hunter's words are these.

'I immediately applied the caustic to every surface that I conceived had been made by the dog's teeth, and when these sloughs came away, I went over the same field a second time, but, from the termination of the whole, I was inclinable to think that I did not touch every part where the teeth had been.'

Mr. Foot remarks on this,

'That a modest man, a man of feeling, or a good surgeon, would have blushed at such an apology.'

We cannot, however, see what Mr. Hunter could have done more with the caustic than he did, as he repeatedly applied it to every part which he conceived had been touched with the virus, and though the unfortunate termination proved, that either some part escaped the contact of the caustic, or, if touched, that the surface was not so far destroyed as to prevent the absorption of the poison; and though we apprehend that he himself would not, in any future case, rely upon the caustic, yet Mr. Hunter certainly did his duty, and by no means deserves to be charged with, either want of feeling as a man, or judgment as a surgeon.

Mr. Foot has given two cases, in which the excision of the part was performed, and which appears in each to have prevented the poison from being admitted into the habit: these cases are very satisfactory ones, and we agree fully with him in thinking this the 'unicum remedium:' in one of these cases the part was not extirpated until upwards of thirty-two hours after the bite was received; and, in the other, the distance between the time of the accident and the removal of the part was sixty-eight hours. This must certainly afford great consolation to patients under these unhappy circumstances, for though the operation should, in all cases, be performed as early as possible after the bite, yet we should not be discouraged from making the attempt, should it have been delayed even several days. On the whole, we consider this publication as likely to be useful, and have only to regret that the author should have given way to the personal animosity he appears to have to Mr. J. Hunter.

I.

ART. XVI. *Considerations on Bilious Diseases; and some particular Affections of the Liver and the Gall-bladder.* By John Andree, M. D. Hertford, Simson. London, Murray, 8vo. 58 pages, price 1s. 6d.

OUR author considers bilious affections as "deduced from either redundancy of bile, from a less quantity being secreted than

than is usual, from misplaced bile, or from the state of the bile itself." We can, however, observe nothing in the description he has given of the several diseases, which he derives from the above sources, which is likely to render the discovery or discrimination of them, less difficult than it has heretofore been; nor do we find that his mode of treatment differs from that which has been recommended by most of the late writers on the same subject, and which we believe is pretty generally adopted in practice, for it consists principally in keeping the bowels freely open, and in a due regulation of diet. He has one remark, indeed, which we confess is new, and this respects the use of bitters, which he thinks should be taken with caution, for he says, "there is some reason to suppose they are injurious to the eyes."

Y.

ART. XVII. *Bath Waters; a conjectural Idea of their Nature and Qualities; in three Letters to — — —: To which are added, 'Putridity and Infection, unjustly imputed to Fevers, a cruel public Grievance, attempted to be redressed; with some Account of the Nature and Management of plain Fevers.'* By A. W. M. D. Reg. Colleg. Med. Edin. Soc. --- Bath, S. Hazard. London, Robinsons. 87 pages, price 2s.

We expected in the publication before us, a chemical analysis of these celebrated waters, and a dissertation on their medical properties; we expected new information on a subject, which though written on by many, has been successfully investigated by few: but in this we are disappointed. The author has endeavoured to explain how the extraordinary heat, which these and other mineral waters possess, is communicated to them in the earth, but we believe few persons will be able to understand his theory. Nor is his account of their medical virtues more satisfactory, for he attributes them to some "unanalysable ingredients, with which the water is impregnated," and he says, "there is no manner of doubt but that the Bath waters, along with their heat, acquire a specific, definable impregnation, though too subtle to be caught, to which I have no hesitation in ascribing their most eminent and powerful qualities."

The reflections on fevers, which are annexed, will afford but little information to the medical reader; they seem however, to have been written with the humane intention of putting patients on their guard when first attacked by fever, and more especially of counteracting the alarm which is often unjustly given by the term putrid being indiscriminately applied to all fevers.

G.

ART. XVIII. *Terberni Bergman Meditationes de Systemate Fossiliium Naturali, in usum Oryctologiae Studiosorum iterum Typis Mandata.*

data. Oxoniæ, apud J. and J. Fletcher, 1788. 8vo. 112 p. London, Rivingtons.

THIS republication from the fourth volume of the *Nova Acta Societati Upsaliensis*, we owe to Dr. Thomson, Professor of Anatomy in the University of Oxford, whose lectures on mineralogy have done him so much credit. It will bind up conveniently with the English impression of the *Sciagraphia Mineralis* of the same admirable author, of which it may be considered as the sequel. K.

ART. XIX. *Essays on important Subjects.* By Daniel Turner, M. A. *. 2 vol. fols cap, 8vo. 510 pages, price 6s. sewed. Jackson, Oxford, Buckland, London.

IT is much to be lamented that in religious and moral speculations there is such a tendency to extremes. Each anxious to maintain his own, and explode the system of his antagonist, suffers himself to recede continually further from the point of contact, till the truth is left betwixt them, unoccupied by either. Men who engage in theological speculations, generally set out with opposite prejudices, whose influence in the course of their researches, leads to contradictory and extravagant systems. A love of distinction, and an ambition of novelty, have likewise conducted not a little to the progress of this evil. It is natural for every author to be solicitous to present something *new* to the attention of the public; whilst upon subjects that have undergone frequent discussion, a more than common energy of mind is requisite to open a new track of thinking, without trespassing the bounds of probability and truth. Hence invention supplies the place of enquiry, and a door is opened for the admission of wild and contradictory errors. It is but justice however, to confess, that our author appears to possess much candour and temperance in his enquiries, with a laudable zeal rather to reconcile than widen the breaches that so unhappily divide and weaken the christian cause. The essays that compose these two volumes, are an epitome of our author's system of thinking, upon several of the most interesting truths of natural and revealed religion. In some parts they are tinged with a considerable peculiarity of sentiment. Without the formality of treatises, they are a free descant upon a variety of topics, suggesting as they advance, hints of speculation, intended as it should seem, rather to awaken enquiry than to satisfy it.

* The reader is desired, says the author, in his preface, to consider the following pieces not as *formal discussions* of their respective subjects, but as *mere essays*, or general hints thrown out in a cursory way, in order to awaken the attention of sincere lovers of truth, and lead them to a more liberal and diligent enquiry after it; as not yet, through en-

* Of Abingdon.

thustastic

enthusiastic ignorance, and obstinacy on the one hand, and the pride of false reasoning on the other, so fully discovered as many seem to think it, nor indeed ever will be, till scholastic systems of theology, and sceptical systems of philosophy are made to give way to the declarations of scripture understood in their own native simplicity.'

'The author of these essays is no slave to human creeds; and therefore with only common sense, and the Bible for his guide, and constant prayer to the father of lights for his gracious assistance, has sincerely endeavoured to pursue his enquiries with a mind totally unbiassed, and with an earnest desire of discovering at least some of those original truths, which have been almost lost amongst the rubbish of popular prejudices.'

The first volume consists of essays and letters upon the fundamental truths of natural and revealed religion. He begins in his first essay, with tracing the origin of the idea of a God; in the next place, he proceeds to treat of the Mosaic account of the creation, which he closes with a paraphrase, and then concludes the volume with a series of letters upon the nature of religion. What is most peculiar in our author's views upon these subjects, relates to the origin of the idea of a God, and of religion. He strenuously maintains, that the very *notion* of a Supreme Being, is entirely derived from traditional revelation, and that human reason in its most enlightened state, could never have given birth to it. To confirm and illustrate this his opinion, employs almost the whole of the first essay, and a great part of the succeeding ones. To establish his point, he carefully distinguishes betwixt the *proof* of a deity, which results from the works of creation, and the first *suggestion* or *perception* of such a Being. He allows that the appearances of nature are abundantly sufficient to confirm and establish the idea of a God when once formed, but that independent of revelation, they could never excite the *original impression*.

'That they,' says the author, 'who have already the idea of an infinitely perfect and almighty first cause, should be able to apply the observations they make on the works of God, to the purposes of confirming themselves in the idea, of confounding the Atheists, and of convincing those who have any doubt of the truth, is readily allowed. But the question is, whether this could be the case, without this idea being first suggested to the mind.'

He urges, in proof of his opinion, that no man ever did receive the idea of God from the light of reason, but by instruction in early infancy, that the ignorance of the most enlightened nations in the heathen world, relating to God and his perfections was extreme, that there is no plain principle of reason, for the belief of one God, rather than a plurality of Gods; that the contradictory ideas entertained by Christians at present, of the object of worship, is very unfavourable to the supposition of their having been able originally, to have discovered him. And lastly, that the Apostle Paul declares, that
through

through faith we understand the worlds were made. In his fifth letter, upon the nature of religion, he resumes the subject, and agreeably to his hypothesis, derives every just expression of homage, and every part of rational worship from the light of revelation. With this view, he dwells largely on the institution of sacrifices, which he considers, as quite repugnant to every dictate of mere reason, and capable only of being resolved into the doctrine of the Christian atonement, which it was intended to typify. The ardent piety that breathes through our author's compositions, will not permit us to suspect he had any other motive in engaging in this disquisition, than a zeal for the honour of revealed religion; but we are much of opinion it will lose more than it gains by such reinforcements. An injudicious attempt to extend revelation beyond its natural limits, and to ascribe more discoveries to it, than it was capable of supplying, is likely to render its authority suspicious, and produce a neglect of the important truths it undeniably inculcates. The attentive reader will be ready to ask Mr. Turner, what honour it reflects upon natural or revealed religion, to rest the very notion of a God, the most interesting sentiment that can fill the heart of man, upon a dark and uncertain tradition, which upon his own confession, can only suggest the idea, without lending any evidence to its support. He insists, that no man ever received the idea of a deity, by any other channel than that of instruction. But this, could it be proved, would not serve in the least to elucidate the question respecting the capacity of the human mind; it would only shew that the point had never undergone an actual trial, and that of consequence nothing could be concluded on either side from this quarter. *Ex nihilo nihil fit.* Mr. Turner allows that the idea of a God is *connatural*, as he expresses it, to the human mind, by which he means, it is so suited to the rational powers, as to enforce immediate conviction the moment it is presented. The greater part of truths, it is certain, do not meet with this easy assent; after they are suggested, they require a laborious investigation to discover the evidence upon which they are supported; yet they lie sufficiently within the compass of human intellects. Is it not strange, and contrary to all analogy, that it should transcend the bounds of reason, to discover the existence of a God, a truth so clearly proved, and which is connatural to the human mind? Should we not imagine the powers which are capable of more difficult discoveries, are at least equal to those which are less so? The spiritual and abstract nature of our ideas of God, and of religion, no more requires a divine revelation to impart them, than our ideas of virtue and vice, of space and eternity, which are equally abstract, and cannot be pretended to be derived from revelation.

Mr. Turner, in his scheme of religion, steers a middle course, betwixt the Calvinists and Socinians, anxious to avoid the dark subtilties and narrow spirit, as he esteems it, which pervade the system of the former, and still more the bold and hazardous speculations which distinguish the latter. He pleads strongly for the vicarious sacrifice of Christ, which he largely represents, as a method of the divine interposition, admirably adapted to the ignorance and guilt of human nature. In developing his ideas of religion, our author is very explicit in his account of the moral sense. Without determining, whether it is an original instinct, or a power acquired by association, he thinks the consequence of the fall, was such an eclipse of this faculty, as would have issued in its total extinction, if God had not interposed by the gospel. This power is so far, he imagines, assisted by christianity, as to render us moral and accountable beings; and as this restoration is the effect of the mere good-will of the Deity, he chuses to distinguish it by the name of grace. To us there appears a degree of inconsistency and confusion in this account, that will prevent the reader from receiving much instruction from it.

The Essay on the Mosaic account of the creation, contains nothing very interesting.

The author justly observes, it was not the intention of Moses to give a system of philosophy, but to impress the fundamental truths of religion, by displaying the dependance of nature upon God for its existence and preservation. He confines the account of the creation to the solar system, and endeavours to shew the consistence of the several parts of it to the Newtonian principles of philosophy. Our author's notion of darkness will perhaps appear somewhat singular. 'Darkness,' says he, 'I suppose to be an innate primary essential property of matter, as much as extension or resistance, and not a mere privation or absence of light.'

The Essay on Miracles, Mr. Turner informs us in his preface, is intended to set aside the notion of their being a violation of the laws of nature, which he considers as erroneous and prejudicial, and to place them in a light less subject to the cavils of infidels and sceptics. His idea of miracles seems to be, that they are interpositions of the Deity, in which he leaves out the operation of second causes, and acts in a manner *superior* to them, but does not contradict or oppose them.

The last Essay is an examination of the nature of the soul, and of a separate state, in which the author proposes to consider, 1st. The nature of the human soul, and whether it be a principle distinct from the body, or only a quality or property of it.

2dly. The meaning of the words death and resurrection in the sacred writings.

3dly. The evidence in favour of the soul's surviving the body, and existing in a future state.

4thly. The objections against that doctrine, as deduced from reason and scripture.

These several articles our author discusses with ingenuity and candour, strongly maintaining the immaterial system, whilst he disclaims all undue value that has been or may be annexed to it. We are sorry however to say, we do not discover in *this* disquisition that masterly precision and force of reasoning that is calculated to throw light upon subjects so involved and obscure.

Perhaps a greater attention to conciseness had been more adapted to the plan our author proposes to follow. His argument is often obscured by its prolixity, and his style weakened by its diffusion. But upon the whole, we doubt not our readers will admire the candid spirit, and the liberality, and freedom of thought, which distinguish his enquiries. Ω.

ART. XX. *A Sermon preached in his Majesty's Chapel, Whitehall, at the Consecration of the Right Reverend Father in God, William, Lord Bishop of Chester, on Sunday, January 20, 1788. By Houstonne Radcliffe, D.D. Prebendary of Ely, Chaplain to his Grace the Archbp. of Canterbury, and late Fellow of Brazen-Nose-College, Oxford. Pub. by COMMAND of his Grace the Abp. of York. 4to. 1s. Rivingtons.*

A sensible and learned discourse on church government; in which the author enlarges on the office of a bishop, and labours to prove, that episcopacy, as we now understand it, is of apostolical authority. We do not admire, however, that condescension, to use the gentlest expression, which could lead Dr. Radcliffe to inform the world, that his sermon was published by *Command* of his Grace the Archbishop of York.

ART. XXI. *Religion the only Security to Society. A Sermon preached in the Cathedral Church of St. David, on the 12th of March, 1787, being the first Meeting of the Society established there under the Title of The Friendly Society of Ancient Britons. Published at their Request, and for the Benefit of their Fund. By William Holcombe, M. A. Canon Residentiary of St. David's, and late Fellow of Christ's College, Cambridge. 4to. 24 p. Price 1s. Carmarthen, Ross. London, Bew.*

Mr. Holcombe's sermon is the production of 'a sound mind,' invigorated with christian piety, and warmed with true benevolence. The language, indeed, is sometimes inaccurate, and sometimes too homely; but where the composition is good,

and the sentiments rational and pious, to dwell on trifling defects would be invidious.

ART. XXII. *The Advantages of Knowledge, illustrated and recommended in a Sermon, delivered on the 30th of April, 1788, at the Meeting-House in the Old Jewry, London, to the Supporters of a new Academical Institution among Protestant Dissenters.* By A. Rees, D.D. F.R.S. 8vo. 64 p. Price 1s. Cadell.

The text is from Prov. xix. 2. ‘*Also that the soul be without knowledge it is not good.*’

We heartily recommend this sermon, not as a mere panegyric on the institution in behalf of which it was preached, but as an excellent, judicious, and yet popular essay on the advantages of a cultivated mind. Dr. R. enlarges particularly on the utility of knowledge in three great stages of the life of man: the first, that which intervenes between the common discipline of a grammar school, and the time of entering into the world; a period at which parents and guardians are often at a loss to know how to dispose of young persons with advantage. Second, in maturer life, when knowledge is not only an ornament, but a solace in the moments of leisure and solitude, and a means of preventing improper connexions: and, thirdly, in old age, when it is the only amusement of which that state is capable. The preacher afterwards extends his discourse to the advantages of learning in a religious view.

ART. XXIII. *An Enquiry into the best Method of communicating religious Knowledge to young Men. A Sermon preached at Exeter, before the Assembly of Protestant Dissenting Ministers, May 7, 1788.* By Timothy Kenrick. 8vo. 32 p. Price 1s. Exeter, Grigg. London, J. Johnson.

Contains a very sensible project for the systematic instruction of young persons, or more properly of the majority of the laity, in the principles of religious knowledge. The plan recommended by Mr. K. is to begin by explaining the principal doctrines of natural religion, as the being and attributes of God, &c. thence to proceed to revealed religion, and thence to the distinguishing tenets of Papists and Protestants, &c. the whole to be followed by an ample exposition and enforcement of the moral duties, &c. We have long been of opinion with this author, that if the clergy of every denomination would arrange their discourses in something of a regular and connected series, they would be far more useful than they now are; and such a plan, as being more likely to interest as well as instruct, would probably insure a more regular attendance from their congregations.

ART.

ART. XXIV. *A Sermon preached at Leather-lane, Feb. 24, 1788, occasioned by the Death of the late Rev. Michael Pope, with an Address delivered at his Interment.* By Thomas Jervis. 8vo. 48 p. Price 1s. Buckland.

Funeral sermons have generally a limited circulation, and can in very few instances be universally interesting. This discourse is sensible and serious; the character appears to be drawn with ability, and manifests considerable knowledge of human nature.

ART. XXV. *A Sermon preached at the primary Visitation of the Lord Bishop of Winchester, July 14, 1788.* By the Rev. Edmund Poulter, M. A. Rector of Crawley, &c. 4to. 32 p. 1s. Cadell.

The general object of this sermon appears to be a defence of the principles and liturgy of the church of England.

As a fair specimen of the author's perspicuity and simplicity of style, we select the two first sentences.

'If the fullest sense of the distance, great between any single person in this assembly, who might have been called upon to perform this duty, and the rest, but between myself and you, infinite, give me any claim to your attention, who aspire not to your applause, I have that claim to such beneficial compromise; for I should consider it still as some degree of praise hence to have avoided censure here. In the ostensible office of addressing so many professional men on the very subject of their profession, of preaching to preachers, the reflection on the general insufficiency for such a purpose, much mitigates the confusion arising from my own; and shifting the weight of responsibility from the bearer to the burthen, I cannot but take refuge in exclaiming, *'Who is sufficient for these things?'*

The following is a beautiful instance of alliteration, and several other curious figures of speech.

'Fortunately the facility of the proof is proportioned to the importance of the problem, and there can be as little doubt in proving the precision of the form of prayer, as the incumbency on us precisely to adopt it.'

ART. XXVI. *The Conversion, the Practice of St. Paul, and the Prayer of Jabez, considered: * with Devotional Exercises, two for each Day of the Week. To which is added, a Sermon, preached before the ancient Society of Free Masons; and an Ode to Masonry.* By the Rev. Daniel Turner, A. M. † 12mo. 2s. 6d. sewed. Cadell.

The title-page, with the supplement which we have added, fully expresses the contents of this little volume. The sermons are, upon the whole, above mediocrity, though the reader will

* In two sermons, the author should have added, to render his title-page a table of contents.

† Of Woolwich.

sometimes meet with very exceptionable expressions: for instance, we do not like to see the coarse appellation of '*mere blackheads*,' (p. 17.) applied to any denomination of Christians, though their tenets may be erroneous, and their practice imperfect. The epithet is extremely vulgar, and, in a sermon, very indecent. Besides, it is in vain for a writer to enforce the pleasing duties of christian charity and forbearance, while a very different spirit is diffused over the pages in which his precepts are delivered.

The prayers, or devotional exercises, are, like most others, too ostentatious and circumstantial. However, we mean this only as an objection to the form and composition: we by no means doubt the sincere piety and devotion of the author.

The Ode is below mediocrity. We wish it had been omitted. F.

ART. XXVII. *An argumentative Appeal, addressed to the Right Reverend the Bishops, and the Body of parochial Clergy, on the Modes of raising Money for the Improvement of Church Lands, in Cases of Enclosure; suggesting a Plan less exceptionable than any hitherto adopted.* By B. N. Turner, M. A. Author of the candid Suggestions, in answer to the late Mr. Jenyns's Disquisitions. 8vo. pr. 1s. 6d. 57 p. White and Son.

THE object of this argumentative appeal is to prove, that there subsists, at present, a very grievous, and oppressive inequality in the mode of raising money for church enclosures; and, that this grievance may be removed by selling a certain portion of the allotment, for the purpose of improving the remainder. There are many objections to this plan, which it is not the business of a reviewer to point out.

ART. XXVIII. *A Letter to Sir Francis Blake, Bart. wherein his Arguments for the Abolition of Tithes, and the Reform of the Church Revenue, are candidly considered, and their Futility exposed: being a concise but rational Defence of the present System of Tithes.* 8vo. 72 p. pr. 1s. 6d. Evans.

AFTER establishing the necessity of religion to the well-being of a state, and the necessity of a well-educated clergy to the support of this religion, the author proceeds to examine the plan proposed by Sir F. Blake for the maintenance of the clergy, which was, 'that each proprietor of land should be obliged to purchase the tithes of his land at a fair valuation, not, however, by an actual payment of the principal sum, but by subjecting his land to an interest of four *per cent.* on that principal.' To this our author objects, 1st, that such a plan would certainly be extremely detrimental to the clergy; and to benefit—whom? Not the poor or necessitous, but a part of the community

community already too liberally provided for. II. That, should this regulation be perpetual, and the value of money sink, as it has the last century, and the necessaries of life rise in an equal proportion, the majority of the clergy would not have even a maintenance. III. That four *per cent.* is by no means an adequate compensation, since it is not probable that more than eighteen years purchase would be allowed upon the tithes. IV. That the tithes are as much the property of the clergy as the estates are of the gentry, since they hold them by the same right of immemorial prescription; and that, therefore, such a property ought not to be alienated without the consent of the proprietors. To Sir F. Blake's proposal of annihilating the dignities and levelling the benefices, he replies, that this would be to destroy *hope*, the most fertile source of happiness in the human breast; and to cut off *emulation*, which is the natural parent of excellence. The absurd *fiction* of lawyers, 'that the crown is the fountain of all property,' our author very properly explodes, as inconsistent with all the principles of the British constitution.

ART. XXIX. *A full Report of the Speech of the Rt. Hon. Hen. Grattan, in the House of Commons of Ireland, on the 14th of Feb. 1788, in the Debate on Tithes.* 8vo. 62 p. pr. 1s. 6d. Debrett.

THE object of this speech was to obtain a committee for the purpose of enquiring, whether the late tumults in the southern parts of Ireland were on account of tithes, &c. and what redress can be afforded, &c. The allegations by which Mr. Grattan supported his motion were, that, in certain parishes in the south, tithe had been collected for articles not titheable; that exorbitant exactions had been made on the titheable articles; that certain dues and proctor's fees had been levied, not authorised by law; that the tithes of many farms amounted to the rack rent of the land-holder; that the husbandman was frequently charged for more acres than he possessed; that all these abuses were countenanced by the ecclesiastical courts, which, like a Polish diet, were distinguished for nothing but injustice, ignorance, and party, and which formed a most expensive and grievous judicature.

'Is it, (says Mr. Grattan) because the burden is removed from the shoulders of the rich to those of the poor? Is it because the estates send from their parks, their palaces, and delightful improvements, the ominous tithe-proctor to levy contributions on the potatoe garden of the cottager? Is it under such narrow and confined considerations you mock the complaints of the peasantry, and refuse your aid to remove their oppression? No, surely; this would be a gross libel on the generosity of Irishmen.'

Mr. Grattan's plan for a commutation is the least exceptionable that we have ever seen presented to the public. The principal feature in this plan is, 'to give the standard price of grain for the value of money, and to let the officer, who strikes the average of grain for the county, strike it for seven years, and for that space of time, this average to regulate the tithes.'

One objection to this plan is, the apprehension of partiality in the county officer who forms the estimate; and another, which Mr. G. endeavours in vain to obviate, is, 'that, should the peasantry be eased of their burden, by lessening the tithe rates, it would afford, at best, but the momentary ease of shifting it from one shoulder to another, since it would certainly be followed by a proportionate rise in the rents.'

ART. XXX. *A Defence of the Protestant Clergy in the South of Ireland, in Answer to the Charges against them contained in the Rt. Hon. H. Grattan's Speeches relating to Tithes, &c.* By Authenticus. 8vo. 128 p. pr. 2s. Robson and Clarke.

THE object of this pamphlet is to prove, that Mr. Grattan's famous speech in favour of the abolition of tithes is altogether founded on error, misrepresentation and falsehood. To Mr. Grattan's charge of exactions in the tithe rates in the disturbed provinces, this author opposes authentic documents, stating the average rates of tithes to be greatly below the value, and extremely below Mr. G.'s statement. Against Mr. G.'s assertion, 'that the bishop's courts are the most expensive species of judicature, in some cases intolerably so,' he cites a positive act of parliament, by which the costs in every tithe cause before these courts, are limited to 1l. 6s. 8d. With respect to the instances which Mr. G. pretended to allude to of particular oppression, he answers, that as the Hon. Member did not specify the persons, nor bring a specific charge, it is impossible to reply to them; and 'Mr. Grattan's facts are *incontrovertible*, merely because *no opportunity is offered of controverting them*;' but the author most solemnly declares, he knows of no such instances.

'If, then, (says this spirited writer) to sell at half price is exaction, the clergy are exactors; if to surrender half of their incomes to the tenaciousness of the rich, or the necessities of the poor, be rapacity, the clergy are rapacious. If such conduct is sufficient to originate tumults, justify outrage, rouse the censure of the just, the indignation of the public spirited, and the opposition of the virtuous, there can be no meaning in words, no virtue in justice, and no reality in truth, and we must have recourse to the abolition of all distinctions of rank, distributions of property, and forms of government, to free us from the crying injustice, and intolerable oppression of law, and order, and rule. If this be so, the clergy may see their character and property sink in the universal wreck, and feel some consolation at having afforded an origin and pretext to so blessed a revolution.'

This

This pamphlet is plainly the production of a masterly hand: if it has any fault, it, perhaps, is too prolix. We have observed a fault very common in the productions of our eloquent neighbours on the other side St. George's Channel, and that is, the frequent omission of the conjunction *that*, where it is evidently necessary to the sense, e. g. 'I rest the defence of the clergy on their general conduct, and only wish to shew, (*that*) Mr. Grattan's particular facts, if admitted, are wholly insufficient, &c. p. 105.

ART. XXXI. *Poems, consisting of Odes, Songs, Pastorals, Satires, &c. and a descriptive Poem, in Four Books, call'd Prospects.* By the Rev. Geo. Sackville Cotter, A. M. of Trinity College, Cambridge. 2 vols. 8vo. 448 p. pr. 10s. bound. Cork, Flyn. London, Wallis.

These poems are neither sublime nor beautiful; concisely to characterize them, we must term them *pretty*, and add Johnson's explanation of the word, 'beauty without dignity; neat elegance without elevation;' a short quotation from an ode to Autumn, may give weight to our observation, p. 22.

' In leaf-clad walks to stray,
And take our wand'ring way,
With fancy unconfin'd,
How grateful to the pensive mind!
In brown, and gleaming dim, but pleasing shade,
Lo! Contemplation gives her silent aid.
The rustling walk, the shrubs entwin'd,
The ivy with the elm combin'd.
As not a breath molests the trees,
And scarce is heard the distant breeze,
All wrapt in calmness, sober please,
A chearful gladness give, and mild poetic ease.'

The author evidently endeavours to imitate Shenstone's unvaried cadence, which, for a moment, charms the ear, and then sweetness sinks into a monotony, that 'palls upon the sense,' no distinct image is left in the mind, and we can only say it was *all* very *pretty*; this is, however, a cursory remark. Shenstone's four pastorals, and some other of his poems, we must except: in these volumes there are many successful imitations of them, we have selected part of one on Solitude, p. 79.

I.

' Fair Phœbus, returning so gay,
Each morning my vale to adorn,
O hide thy unpromising day!
Nor shew me thy sorrowful morn!
Nor thus was thy rising ere now,
Or gloomy or sad to my view,
But the meadow, the shrub, and the bough,
At thy coming all brightn'd anew.

' Ye

II.

• Ye birds, that from every spray
 Salute my sad steps as I go,
 Begone from my valley away !
 Your music increases my woe ;
 That bring to my sorrowful breast,
 The joys that seem'd never to fail,
 When late with my partner so blest,
 I stray'd thro' the deep of the vale.

III.

• Now left to dull Solitude, slow,
 And loit'ring in prime of the day,
 Unlabour'd, but weary I go,
 Regardless e'en whither I stray ;
 I wander on meadows so green,
 Methought would give joy to the mind,
 But happy tho' once they have been,
 Ah ! none of those pleasures I find.'

In the preface to the second volume, Prospects, in four books, the author 'avows an intention of adhering to simplicity, and of avoiding bombast and obscurity, the latter of which (he thinks) is too often connected with blank verse.' There are some more judicious remarks in this preface, and we refer our readers to it, yet we think, that carefully avoiding bombast, the poem is sometimes prosaic ; or, to speak with more propriety, that however easy and harmonious, it wants energy to give variety to lays, which no affected periods render disgusting.

An assemblage of pleasing and placid prospects are here offered to our view : sometimes, describing the four seasons, the poet adverts to less tranquil scenes ; but quickly returns to those he loves to dwell on, and the stream *dimpling* flows. Descriptive poems, generally speaking, want interest. We hear, that the morning came to disperse the dews, and that the lark ascended with the rising mist ; and to various other rustic noises the feeling heart lends harmony, they touch a string which will ever vibrate when the heart is at rest ; but it is almost necessary to see these objects, to feel their full force ; the emotion we then feel seems the tie which unites sentiment to the mere impression of the senses. There is such a wide difference between the wild dance of spirits in the morning, when even the consciousness of life, the air we breathe, imparts delight and diffuses every condensed care ; and the contemplative turn evening inspires, when the setting sun and lowing cattle remind us, that *only* man lives to think ; we cannot accompany the poet quickly from one to the other, without some series draws us on. We must follow the foot-steps of a fellow-creature, a social passion must connect the whole, to give warmth and continuity to our most refined instincts, or we flag, particularly in cultivated scenes, more wild ones remind us
of

of the *present God*; the soul asserts its dignity and claims kindred with the Being who inhabits the gloomy waste. A pleasing sympathy draws us to woods and fields, from the vegetable to the animal world; the moistened eye surveys the attractive prospect, and expansive tender love fills the heart; but, when nature seems to rest from her labours, and features of chaos appear, we tread with firmer step, and *feel* immortal.

We hasten now to give an extract from the Prospects, only we must remind our readers, that a detached paragraph will scarcely ever give a just idea of a poem, p. 92.

Moaning along the hollow vale, a breeze
Rises at eve, that fresh'ning from the South
And swells progressive; there beyond the hill,
Vast are the clouds that in one heap convolv'd
From West to East expand; but sep'rate soon
And like an army, mix'd tumultuous drive
Along the face of heav'n; they fix at length
High at the Zenith, where a num'rous force
Gradual collects, then in wide circles sad
Diffusive, shades the world, and blackness pours.
The night descends, and darker closes all;—
Blotted from Eastern sky the full-orb'd moon
In vain at early eve ascended; total sinks
Obscured, or peeping partial o'er the scene,
Oft' breaks the margin of a passing cloud.
The gleam discovers faint the leafy wood,
Wide-waving; thro' the vale the curling stream,
And rapid hastening; on the neighb'ring hill
A glimpse of cattle, tranquil flocks, and herds,
Or grazing slow, or those to sleep resign'd.
Chance too beneath the hedge with stooping head
The slumb'ring horse well-shelter'd from the gale.
Nor yet shine out the stars, nor to the night
E'en future radiance promise; thick'ning clouds
The azure feat of constellations wrap,
And low, and wide, and dark extinguish all.*

P. 70.

Hence bear me, Fancy, in thy rapid flight,
To where great ocean beats the level shore,
Incessant murmur'ing, and a distant gaze
Opes boundless; there, beneath high shel't'ring rocks,
In melancholy mood, pensive and slow,
I wander, lonely pleas'd, and wrapt in thought.
For the dull-sounding scene assuages full
My mind; the passing winds and mournful swell'd
The dashing billows that continued strike
The rugged strand; and oft mine eye roams wide
Along the watry plain; remotest bounds
Of convex ocean marks; skies that depend
O'er the sea's edge, and dip their clouds beneath.

We

We have omitted mentioning the humorous poems, as we think them faint imitations of the New Bath Guide ; and only original poems, of this class, can interest the superior class of readers.

T.

ART. XXXII. *Lines written at Twickenham.* By D. O'Bryen.
4to. 20 p. pr. 1 s. Debrett.

This poem, the author informs us, 'was excited by a conversation at the house of the amiable lady to whom it is inscribed, on the evening of the 29th of last June, at Twickenham; and was written in the course of *that night* and by the noon of the *day after*.' But we are not told *why* it was written in such a hurry. Dryden wrote an excellent poem during the absence of the sun, and a degree of vivid energy runs through it, which could only be inspired by that enthusiastic abstraction the solemn stillness of the night leads to, when silence reigns and fancy sports, uncontrouled by the senses.—*Then*, when all was hushed, save only the rustling or roaring winds, Shakespear, *perhaps*, raised his spectres, and started from the monsters he himself created. A stranger to these lively emotions, a reader of some taste, might casually wonder that so much fire was concentrated in so short a space ; but, whether the production we have been perusing, was an effusion or more laboured lucubration, few, we imagine, will be at the trouble to inquire ; and we doubt, with the author, 'if it deserve the name of poem.'

Pope's 'immortal song' and the *matchless virtues* of Mr. Fox, who starts 'at virtue's call,' and 'before whose name a hundred St. John's fall,' the author *talks of*, with cold raptures. Of the poetry, a few lines will enable our readers to form a judgment.

'Here clust'ring boughs in fragrant foliage bloom,
And breathe the blessings of the rich perfume ;
Here birds on balmy branches, chirp around,
Each gale a nosegay, and a song each sound ;
In leafy pride shine every shrub and flow'r ;
And earth impregnate tells the teeming hour,
Each object smiling with the smiling day,
All nature laughs, and all the world looks gay.
'Those whom I love appear with brighter spirit
'And those *not* lov'd have strangely gain'd some merit.'

W.

ART. XXXIII. *England's Heroical Epistles* ; by Michael Drayton : with Notes and Illustrations. Crown 8vo. 344 pages, price 4s. sewed. J. Johnson.

It is no equivocal proof of the prevalence of good taste, that the attention of the public is so frequently called back to the

the works of our earlier poets: for, whatever merit their successors may boast, it is certain that the leading characteristics of poetry; vigour of conception, boldness of imagery, and an unrestricted freedom and felicity of expression; are less often found to distinguish their writings. That Drayton indeed, cannot rank with some later poets, is readily admitted; yet his compositions must be confessed to possess no ordinary marks of genius. But were they even destitute of this claim to our notice, they would be entitled to it upon other accounts; since they have not only preserved to us a variety of historical traits, and transmitted much of the popular superstitions of his time; but also constitute a considerable section in an important æra of our language.

Why this part of Drayton's works were selected for republication, in preference to others, his editor hath not informed us. The present volume is introduced by the following *advertisement*.

• It is difficult to assign a reason why Michael Drayton should be so much neglected. The editor of the following epistles found considerable pleasure in the perusal of them, and it will much increase his satisfaction, should this edition serve to recommend their author to more general notice. Should it be otherwise, he will not look upon his labour as misapplied, in endeavouring to do justice to a deserving man; especially since in so doing he follows the example of no less a person than the famous Mr. Selden; who actually republished another part of Michael Drayton's poems, with his own notes and illustrations.

To this a short *preface* is subjoined, containing a succinct life of the poet; which the editor closes with an unbiassed estimate of the author's performance, and a modest account of his own.

• The reader must not be surprised to find many dull and tiresome passages in my author. All poets, Homer himself not excepted, have had their fits of drowsiness and stupidity; and I must confess that Drayton frequently relapses into them; but he never rouses himself without rewarding our attention with something worth the hearing. So that though his real beauties may be thinly scattered, they are nevertheless striking and genuine, and amply repay us for any pains we may have taken to wade through the heavy and insipid passages which lead to them.

• Let it be farther remarked, that many of the notes, annexed to the several epistles and their replies, are copied from Drayton's own edition. I have taken the liberty to omit some, and to insert others from our best historians; and some I have supplied myself, where I thought it necessary and not impertinent.

These epistles are twenty-four in number.

To the former epistle of each couplet, the editor hath prefixed a general *argument*, and to the latter, added his *notes*. These, though chiefly historical, contain illustrations of contemporary writers.

The

The shortest epistle being too long to be inserted intire, such extracts are subjoined, as appeared best suited to exemplify the manner of the author.

KING JOHN to MATILDA.

‘ Fie, peevish girl, ingrateful unto Nature, [A]
Did she to this end frame thee such a creature,
That thou her glory should’st increase thereby,
And thou alone dost scorn society?
Why Heav’n made beauty like herself to view,
Not to be lock’d up in a smoky mew.
A rosy-tainted feature is Heav’n’s gold,
Which all men joy to touch, all to behold.
It was enacted when the world begun
That so rare beauty should not live a nun:
But if this vow thou needs wilt undertake,
O were mine arms a cloister for thy sake.’

[A] ‘ It is possible Milton might recollect these lines when he composed that passage in his *Comus*.

“ Lift, Lady, be not coy and be not cozen’d
With that same vaunted name virginity.
Beauty is Nature’s coin, must not be hoarded,
But must be current, and the good thereof
Consists in mutual and partaken bliss,
Unfavoury in th’ enjoyment of itself;
* * * * *
Beauty is Nature’s brag, and must be shown
In courts, in feasts, and high solemnities,
Where most may wonder at the workmanship.”

EDWARD THE BLACK PRINCE to the COUNTESS OF SALISBURY.

‘ When first thy beauty by mine eye was prov’d,
It saw not then so much to be lov’d;
But when it came a perfect view to take,
Each look of one doth many beauties make;
In little circlelets first it doth arise,
Then somewhat larger seeming in mine eyes,
And in its gyring compass as it goes,
So more and more the same in greatness grows;
And as it more at liberty is let,
The motion still doth other forms beget;
Until at length look any way I could
Nothing there was but beauty to behold.’

JANE SHORE to EDWARD IV.

‘ As the weak child that from the mother’s wing
Is taught the lute’s delicious fingering,
At ev’ry string’s soft touch is mov’d with fear,
Noting his master’s curious list’ning ear,
Whose trembling hand at ev’ry strain bewrays,
In what doubt he his new set lesson plays;
As this poor child, so fit I to indite,
At ev’ry word still quaking as I write,

Would

• Would I had led an humble shepherd's life,
Nor known the name of Shore's admired wife; [c]
And liv'd with them in country-fields that range,
Nor seen the golden Cheap, nor glitt'ring Change:
To stand a Comet gaz'd at in the skies,
Subject to all tongues, object to all eyes.
Oft have I heard my beauty prais'd of many,
But never yet so much admir'd of any;
A Prince's eagle-eye to find out that
Which vulgar sights do seldom wonder at,
Makes me to think Affection flatters sight,
Or in the object something exquisite.
To howled beauty seldom stoops report,
Fame must attend on that which lives in court.
What swan of great Apollo's brood doth sing
To vulgar love in courtly sonneting?

[c] "Here I find another curious note of Drayton's, which I shall also transcribe. He tells us, that several poems had been written upon Jane Shore, whom, says he, that ornament of England, and London's more particular glory, Sir Thomas More, very highly has praised for her beauty, she being alive in his time, though poor and aged. Her stature was mean, her hair of a dark yellow, her face round and full, her eye grey; delicate harmony being betwixt each part's proportion, and each proportion's colour; her body plump, white, and smooth; her countenance chearful, and like to her condition. That picture which I have seen of her, says the poet, was such as she rose out of her bed in the morning, having nothing on but a rich mantle cast under one arm over her shoulder, and sitting in a chair on which her naked arm did lie. What her father's name was, or where she was born is not certainly known; but Shore, a young man of right good person, wealth and behaviour, abandoned her bed after the King had made her his concubine. Richard III. caused her to do open penance in St. Paul's church-yard, commanding that no man should relieve her; which the tyrant did, not so much for his hatred to sin, but that by making his brother's life odious, he might cover his horrible treason the more cunningly.—So far Drayton.—Jane Shore lived above forty years after this sentence, reduced to the most extreme wretchedness, and Sir Thomas More in the succeeding reign assures us, that he saw her gathering herbs in a field near the city, for her nightly repast; an extraordinary example of the ingratitude of courts, and the reverses of fortune.

BRANDON DUKE OF SUFFOLK to MARY QUEEN OF FRANCE.

• When Marquis Dorset, and the valiant Greys,
To purchase fame first cross'd the narrow seas,
With all the Knights that my associates went,
In honour of thy nuptial tournament;
Think'st thou I joy'd not in thy beauty's pride,
When thou in triumph didst through Paris ride?
Where all the streets as thou didst pace along,
With arras, bils, and tapestry were hung;
Ten thousand gallant citizens prepar'd
In rich attire thy princely self to guard;
Next them three thousand choice religious men,
In golden vestments follow'd on again,
And in procession as they came along
With Hymenæus sung thy marriage song.
Then

Then five great Dukes as did their places fall,
 To each of these a princely Cardinal.
 Then thou on thy imperial chariot set,
 Crown'd with a rich impearled coroner,
 Whilst the Parisian dames as thy train past,
 Their precious incense in abundance cast,
 As Cynthia from the wave embattled shrouds, [M]
 Op'ning the west comes streaming through the clouds,
 With shining troops of silver-tressed stars,
 Attending on her as her torch-bearers,
 And all the lesser lights about her throne,
 With admiration stand as lookers on,
 Whilst she alone in height of all her pride,
 The Queen of light along her sphere doth glide.
 * When on the tilt my horse like thunder came,
 No other signal had I but thy name;
 Thy voice my trumpet, and my guide thine eyes,
 And but thy beauty I esteem'd no prize.
 That large limb'd Almain of the giants race, [N]
 Which bare strength on his breast, fear in his face,
 Whose sinew'd arms with his steel-temper'd blade,
 Through plate and mail such open passage made,
 Upon whose might the Frenchmens' glory lay,
 And all the hope of that victorious day,
 Thou saw'st thy Brandon beat him on his knee,
 Off'ring his shield a conquer'd spoil to thee.
 But thou wilt say, perhaps, I vainly boast,
 And tell thee that which thou already know'st;
 No, sacred Queen, my valour I deny,
 It was thy beauty, not my chivalry.
 One of thy tressed curls * which falling down,
 As loth to be imprison'd in thy crown;
 I saw the soft air sportively to take it,
 To divers shapes, and sundry forms to make it,
 Now parting it to four, to three, to twain,
 Now twisting it, and then untwist again,

[M] "The poet seems to have founded this beautiful passage upon those lines of Horace,

Micat inter omnes
 Julium sidus, velut inter ignes
 Luna minores.

Lib. i. ode 12.

[N] "The Dauphin, Francis of Valois, envying the glory the Englishmen had acquired at the tilt, caused a German of prodigious strength and size, to be privately introduced into the field to oppose the Duke of Suffolk: but the Duke grappling with him, so beat him about the head with the pommel of his sword, that the blood came out of his casque, and he gained a complete victory. —HERBERT. HALL. STOW."

* A somewhat similar description occurs in PETRARCH; sonnet CXCI.

* Aura, che quelle chiome bionde e crespe
 Circondi, e movi, e se'mossa da loro
 Soavemente, e spargi quel dolce oro,
 E poi'l raccogli, e'n bei nodi'l rincrespe."

Then

Then make the threads to dally with thine eye,
A funny candle for a golden fly;
At length from thence one little tear it got,
Which falling down as though a star had shot,
My up-turn'd eye pursues it with my sight,
The which again redoubleth all my might.'

ART. XXXIV. *An historical Sketch of Prerogative and Influence.*
In a Letter to a Friend. Fools-cap 8vo. 140 Pages.
Price 2s. sewed. Robinsons.

THIS, in our opinion, is a spirited and sensible performance. The author endeavours to delineate the history of prerogative, from the earliest ages down to the revolution, and to trace the progress of influence, from that æra to the present reign. The former part of the task is executed with rather too much brevity to afford much political instruction; though the outlines appear to be sketched with a masterly hand. On the latter part of the subject, we are much pleased with the author's remarks. The prerogative, he observes, having at the revolution settlement been reduced within certain clear and determined limits, it was not probable that henceforth any king would be bold enough to extend it openly, and to pass the bounds in which it was enclosed. In order, therefore, to supply the place of those powers which were taken from the prerogative, it was necessary to have recourse to a new expedient. Force and compulsion were clearly over; art was to supply their places, and answer their ends. 'This state of things produced, or rather called into notice, the new power of influence, with soft demeanour and gentle accents, to sooth the surly and undermine the bold; to win avarice with gold and ambition with honours.' The author next distinguishes the *constitutional* from the *undue* influence of the crown. 'I call,' says he, 'illegal and undue influence the exercise of this power, in any way contradicting the spirit and genius of the constitution, which teach, that the great end for which all power is lodged in the crown, is only that it should be employed for the benefit of the community.' These observations are followed by an examination of the progress of influence from the time of the revolution, and of the spirit with which, upon different occasions, the administration, in the reign of William III. and in subsequent reigns, employed that influence of which they were possessed.

We have only met with two particulars in this judicious inquiry, which, we think, are liable to be called in question.

It seems to be taken for granted that the increase of the public revenue, since the time of the revolution, is an infallible proof of the increased and increasing influence of the crown. But this position we must beg leave to controvert. It should seem that, so far as the increasing revenue of the crown keeps

pace with the advancement of national wealth, the influence produced by that revenue, will be neither increased nor diminished. If you double the wealth of an individual, it will require twice the sum that was formerly given him, to constitute a bribe of equal importance; and if the wealth of the whole nation should be increased in the same proportion, the double of the former revenue, disposed with equal judgment, in places, pensions, and other emoluments, will produce no greater effect. Another supposition which our author appears to have adopted, is, that the practice of funding was introduced from the peculiar policy of King William, in order to make personal property depend, for its security, on the support of government. But the custom of contracting national debt appears, in all ages, to have been the natural consequence of national opulence. The same circumstances which produce extravagance, and which create both the inclination and the capacity of *borrowing* among individuals, have the same effects with regard to the character and conduct of nations. By the prosperity of trade after the revolution, and by the extensive military undertakings in which England was engaged, the kingdom was tempted to run into an expence beyond her annual income, and from the extended circulation of capitals, found no difficulty in procuring the loan of money to supply her immediate demands. She was led, therefore, like all the opulent nations upon the continent, or like the greater part of opulent individuals, to contract a larger debt than her ordinary funds were able to discharge.

ART. XXXV. *Observations on the late increase of the Dividend on Bank Stock.* Octavo. 21 Pages. Price 6d. Sewell, 1788.

THE Directors of the Bank of England have proposed a dividend of three and one-half per cent. upon the capital for the six months ending April 5th; which has been, of course, confirmed by the ballot of the proprietors. The author of these observations, in a sensible and respectful manner, says, that they ought to abide by the usage which has obtained for a long series of years, 'to declare an increase of the dividend when, and so often, as the situation of the Company's affairs should properly admit of one-half per cent. per annum.' He strengthens his opinion by several considerations which merit attention.

ART. XXXVI. *A Copy of the Charter of the Corporation of the Governor and Company of the Bank of England.* Bell. 1788. Price 2s. 6d.

ART. XXXVII. *An Apology to the Public, for a continued Intrusion on their Notice: with an Appeal to the Free and Independent*

pendent Proprietors of Bank Stock: demonstrating that it is highly proper for them to examine into their Affairs. By William Pickett, Esq. 8vo. 51 Pages. Sewell. Price 1s. 1788.

Mr. Alderman Pickett, a proprietor of Bank stock, having lately called a meeting of proprietors, and being defeated in his intentions, here publishes a statement of his fears and doubts respecting the conduct of the Bank Directors: he accuses them of having departed from the letter and spirit of their charter, by which means the proprietors are deprived of their privileges—several millions in the Bank are not accounted for,—and the proper sources of information and accounts are withheld from the proprietors and the public. How far these charges are just, we must leave to that public to determine; for whose farther information a copy of the Charter and Bye Laws have been published.

ART. XXXVIII. *Cerberus; or a Leash of Portraits: A Poem.* 4to. 8 Pages. Ridgeway. Price 1s. 1788.

THIS poem is *embellished* with a caricature print of ‘Captain Topham rowing Lord Hood in a boat to hell.’ The poetry is suited to the subject, low abuse.

ART. XXXIX. *The Observer: being a Collection of moral, literary and familiar Essays*, vol. iv. crown 8vo. 314 p. pr. 3s. 6d. in boards. Dilly.

THE three former volumes of this work have been well received by the public, and the fourth volume will not lessen the favourable impression of Mr. Cumberland's talents as an essayist.

To attempt a compleat analysis of a work of taste, the subjects of which are widely, and studiously diversified, would be an useless labour, and we shall content ourselves with a general view of the more striking parts of this agreeable miscellany.

It seems to have been a leading object in our author's scheme, to enable his readers to form an acquaintance with what may be called the domestic or familiar literature of ancient Greece. This design he has pursued through many papers in his former volumes, and he has devoted seven numbers to it in the volume now before us.

In his 100th, 101st, and 102d numbers, he treats of the middle comedy of the Greeks, and presents us with anecdotes of the poets, Alexes and Antiphanes, and with a collection of fragments from their works.

In his 103d, 104th, 105th, and 106th numbers, Mr. C. continues this subject, mingling the literary fragments of various comic poets, with such particulars of their lives and characters as have been transmitted to posterity, and in this way conveying much useful and amusing information of the state of society and manners, in the period in which they lived. He does not deform a work, intended for the perusal of the ladies, with the original Greek text, but conveys the sentiments and spirit of the ancient poets in translations, which are, in general, elegant and poetical. The following epigram on the emblem of love, addressed to a painter, by Eubulus of Lesbos, is much in the manner of Waller or Cowley.

‘ Why, foolish painter, give those wings to love ?
Love is not light, as my sad heart can prove :
Love hath no wings, or none that I can see,
If he can fly—oh! bid him fly from me!’

Mr. C. informs us, that this part of his work has cost him much labour. The reading that has collected the scattered fragments of thirty-two comic poets, many of whose names are little known, even to the learned, must indeed have been extensive ; and the translations reflect equal credit on Mr. C.’s scholarship and taste. He means to compleat this plan in a future volume.

The *new comedy* comes next in order under his review, and we shall attend his progress with interest and pleasure. In the 109th and 110th papers, we have criticisms on the writings of Ben Jonson, particularly on the comedy of the Fox, which, in our author’s judgment, is the best of his productions, and, in many respects, inferior to nothing on the English stage. Mr. C. has detected some striking plagiarisms of Jonson, from Philostratus ; has pointed out his satirical glances at Shakspeare, and compared the hags in the masque of the Queen, with the well-known witches in Macbeth.

In the 111th number, there is a criticism on the *Samson Agonistes* of Milton, which is defended, with zeal and ability, against the attack made on it by the author of the *Rambler*.

In his 113th, 114th, 115th, 116th, and 117th papers, Mr. C. appears in the light of a theologian and polemic ; he treats of the necessity of Revelation, and the evidences of Christianity ; and takes occasion to examine the arguments advanced against our religion, by David Levi, the Jew, in his controversy with Dr. Priestley.—Zealous as our author is in his attachment to Christianity, he does not fall into the error of those pious men, who, to prove more clearly the necessity of Revelation, have given an injurious and degrading view of the moral precepts and notions of the deity which were held by the heathen,

heathen philosophers. On the contrary, he produces a number of striking extracts from the Greek writers, to shew that many of them entertained enlightened ideas of the nature of God, just conceptions of the distribution of good and evil in this life, and of a future retribution in the life to come. But, though it should appear that the morality of the Gospel had been the morality of right reason in all the ages of the world, he concludes, that the necessity of Revelation would not be superseded. Great and sublime truths unveiled themselves to a few, but the world at large was dark, and grossly ignorant. The mass of mankind resembled a chaos, in which some few sparks of light glimmered, that served to cast the general horror into darker shades.

The view which Mr. C. seems to take of Christianity is that of a zealous churchman. It is remarkable, that, though on former occasions, he has shewn singular humanity towards the despised and oppressed Israelites, his treatment of David Levi has not the features of his liberal understanding. The reply to the Hebrew's argument will, perhaps, be found satisfactory, but the taunts and invectives with which they are accompanied, few cultivated minds will approve. The occasion, indeed, does not justify warmth of any kind. The Israelite does not provoke by his dissingenuity, nor irritate by his strength. When men of great powers attack the foundation of our faith, its defenders may be allowed to grow warm in its defence. Against the philosophical unbelievers of the present and past generation, some degree of vehemence may be admitted: but Mr. C.'s antagonist is of a very different character. The giants have assaulted heaven and been repelled; what is there to fear from the pigmy Levi?

The 94th, 95th, 96th, 97th, 98th, 99th, 107th, 108th, 112th, 123d, and 124th papers, contain remarks on manners and morals, descriptions of characters, and reflections on the conduct of life, with occasional references to the topics of the day, in the manner of diurnal essayists of former times. In this part of the work there is much that is amusing.

The 99th paper, which contains, under the pretended description of a curious fragment, an allusion to the splendid gallery of Shakspeare preparing by Mr. Boydell: and the 112th, which ridicules the present unjustifiable practice of publishing the sayings of remarkable men, their weaknesses, and the scandals which envy has engendered on their merits, after their heads are laid in the grave, are particularly pleasing.

The 118th, 119th, 120th, 121st, and 122d numbers, give us the story of Ned Drowsy, which will please the ladies. The history of this Cimon and his Iphigenia will be concluded in a future volume.

Our author has not entirely confined himself to prose. In the 95th paper he has introduced a poem in imitation of the author of the *Task*, which has considerable merit.

In his 123d paper Mr. C. addresses his brother and sister dramatists of the present day, in verses which are easy and agreeable.

To those who know the history of his literary life, the following extract will have greater recommendations than those of the poetry.

‘ And thou, whose happy talent hit
The richest vein of Congreve’s wit,
Ah, fickle rover! false, ungrateful loon!
Did the fond easy muse consent too soon,
That thou should’st quit *Thalia’s* arms
For an old begum’s tawny charms,
And shake us, not with laughter, but alarms.’

The following extract from the same number will convey an idea of our author’s manner.

‘ *Natid comeda est.* ’

‘ If the present taste for private plays spreads as fast as most fashions do in this country, we may expect the rising generation will be, like the Greeks in my motto, one entire nation of actors and actresses. A father of a family may shortly reckon it amongst the blessings of a numerous progeny, that he is provided with a sufficient company for his domestic stage, and may call a play to his own liking without going abroad for his theatrical amusements. Such a steady troop cannot fail of being under better regulation than a set of strollers, or than any set whatever, who make acting a vocation: Where a manager has to deal with none but players of his own begetting, every play bids fair to have a strong cast, and in the phrase of the stage, to be well got up. Happy author, who shall see his characters thus grouped into a family-piece, firm as the Theban band of friends, where all is zeal and concord, no bickerings nor jealousies about stage-precedency, no ladies to fall sick of the spleen, and toss up their parts in a huff, no heart-burnings about flounced petticoats and silver trimmings, where the mother of the whole company stands wardrobe-keeper and property-woman, whilst the father takes post at the side scene in the capacity of prompter, with plenipotentiary controul over P’s and O’s.

‘ I will no longer speak of the difficulty of writing a comedy or tragedy, because that is now done by so many people without any difficulty at all, that if there ever was any mystery in it, that mystery is thoroughly bottomed and laid open; but the art of acting was till very lately thought so rare and wonderful an excellence, that people began to look upon a perfect actor as a phenomenon in the world, which they were not to expect above once in a century; but now that the trade is laid open, this prodigy is to be met at the turn of every street; the nobility and gentry, to their immortal honour, have broken up the monopoly, and new-made players are now as plentiful as new-made peers.

Nec

*Nec tamen Antiochus, nec erit mirabilis illic
Aut Stratocles aut cum molli Demetrius Hamo.*

Garrick and Powell would be now no wonder,
Nor Barry's silver note, nor Quin's heroic thunder.

* Though the public professors of the art are so completely put down by the private practitioners of it, it is but justice to observe in mitigation of their defeat, that they meet the comparison under some disadvantages, which their rivals have not to contend with.

* One of these is diffidence, which volunteers cannot be supposed to feel in the degree they do, who are pressed into the service: I never yet saw a public actor come upon the stage on the first night of a new play, who did not seem to be nearly, if not quite, in as great a shaking fit as his author; but as there can be no luxury in a great fright, I cannot believe that people of fashion, who act for their amusement only, would subject themselves to it; they must certainly have a proper confidence in their own abilities, or they would never step out of a drawing room, where they are sure to figure, upon a stage, where they run the risque of exposing themselves; some gentlemen perhaps, who have been *mutæ personæ* in the senate, may start at the first sound of their own voices in a theatre, but graceful action, just elocution, perfect knowledge of their author, elegant deportment, and every advantage, that refined manners and courtly address can bestow, is exclusively their own; in all scenes of high life they are at home; noble sentiments are natural to them; love-parts they can play by instinct; and as for all the calls of rakes, gamblers, and fine gentlemen, they can fill them to the life. Think only what a violence it must be to the nerves of an humble unpretending actor to be obliged to play the gallant gay seducer, and be the cuckold-maker of the comedy, when he has no other object at heart but to go quietly home, when the play is over, to his wife and children, and participate with them in the honest earnings of his vocation: can such a man compete with the Lothario of high life?

* And now I mention the cares of a family, I strike upon another disadvantage, which the public performer is subject to, and the private exempt from: The Andromache of the stage may have an infant Hector at home, whom she more tenderly feels for than the Hector of the scene; he may be sick, he may be supperless; there may be none to nurse him, when his mother is out of sight, and the maternal interest in the divided heart of the actress may predominate over the heroine's: This is a case not within the chances to happen to any lady-actress, who of course consigns the task of education to other hands, and keeps her own at leisure for more pressing duties.

* Public performers have their memories loaded and distracted with a variety of parts, and oftentimes are compelled to such a repetition of the same part, as cannot fail to quench the spirit of the representation; they must obey the call of duty, be the cast of the character what it may—

—*Cum Thaida sustinet, aut cum
Uxorem comædus agit.*

Subject to all the various casts of life,
Now the loose harlot, now the virtuous wife.

‘ But, what is worse than all, the veterans of the public stage will sometimes be appointed to play the old and ugly, as I can instance in the person of a most admirable actress, whom I have often seen, and never without the tribute of applause, in the cast of *Juliet’s Nurse*, *Aunt Deborah*, and other venerable damsels in the vale of years, when I am confident there is not a lady of independent rank in England of *Mrs. Pitt’s* age, who would not rather struggle for *Miss Jenny* or *Miss Heyden*, than stoop to be the representative of such old hags.’

The style of these essays is what the author wishes it to be, easy, familiar, and generally correct. Though they do not display an original turn of thought and character, they possess a competent share of elegance, strength, and sensibility, and every where bespeak the gentleman and the scholar. S.

ART. XL. *Winter Evenings; or Lucubrations on Life and Letters.*

(Continued from Vol. I. p. 96.)

THE fourth book contains, 1. Remarks on the names commonly used to describe fictitious characters. 2. On Caligula’s attempt to abolish the works of Homer, &c. 3. On marriage, with some quotations from Erasmus. 4. Of the custom of drinking healths. 5. Of the resource of age in trifling amusements. 6. Of the little arts of gaining consequence. 7. Of making a splendid appearance with a view to success in life. 8. Of impudence in boys. 9. A genius for conversation distinct from a genius for composition. 10. The hill of life. 11. Whether moderate learning and ability be sufficient for a clergyman. 12. On Etymology. 13. On the use of phlebotomy as a punishment among the Romans. 14. Of Methodism. 15. Of sensibility. 16. Of illiterate fine gentlemen.

The following sentiments are rational and useful; the first is taken from the 9th, and the latter from the 15th chapters.

‘ It is an erroneous judgment which is often formed of children as well as men, when those are supposed to have the best parts who talk most. Excessive garrulity is certainly incompatible with solid thinking, and is the mark of that volatile and superficial turn, which, dwelling upon the surfaces of things, never penetrates deeply enough to make any valuable discoveries. But as no rule is without exceptions, some great thinkers, it must be confessed, have been also great talkers.’

‘ True sensibility, equally remote from weakness and affectation, will feel the sentiments of devotion with no less vivacity than those of love.

It

It will, I believe, be oftener warmed with an attachment to virtue than to vice. It will be delicate and reserved, rather than forward, noisy, and ostentatious. But has the sensibility which is assumed at public places, or by the slaves of fashion, any of these characteristics? Is it not, on the contrary, rather inclined to libertinism in religious principle, very far from scrupulous in moral conduct, bold, busy, and conceited? It has, indeed, every appearance of vanity; and, if there were not danger of confounding it with real sensibility, the honour of our nature, it ought to be universally exploded with ridicule.

‘That sensibility alone which produces piety to God and benevolence to man, has the indisputable mark of a genuine excellence. Vice and vanity will produce the other sort, which has every sign of a counterfeit, and, like the base coin, which, in the hands of the interested, is taught to emulate gold, ought, if possible, to be cried down by public authority. It too often passes current in the world, not without great injury to society: for honour paid to false virtue robs the true of its just right, and contributes, by lessening the rewards of truth, to discourage its appearance.’

The ‘hill of life’ *unfortunately* reminds us of the vision of Mirza.

In the following book we are presented with, 1. An essay on the popularity of writers. 2. On the beauties of the vegetable world. 3. On superficial pretenders to learning. 4. On the corruption of public schools. 5. On Archbishop Secker. 6. On perjury. 7. On sacred poetry. 8. Of some Latin writers of sacred poetry. 9. Continuation of the same subject. 10. On miscellaneous literature. 11. The same. 12. On the absurdity of certain religious points. 13. The happiness of a life of obscurity.

There is little to improve, and less to be admired in this book. One of the best essays appears to be that on public schools.

The sixth book is much more generally interesting and entertaining; it consists of, 1. An essay on the moral uses of religion. 2. On the parish priest. 3. On the present inconveniencies of learning. 4. On the benevolence of the age. 5. On Sunday schools. 6. Miscellaneous literature. 7. On self-complacency. 8. On affected sensibility. 9. On the art of speaking. 10. Of the dull style. 11. Of conjugal felicity. 12. Of theatrical amusements. 13. On the custom of confounding religion with superstition. 14. Of the folly of suffering the judgment to be seduced by wit.

The following description of a modern lady of sensibility is a good illustration of our last extract.

‘Her temper was so various and violent that her husband was often obliged to leave his home in search of peace. I heard he had just recovered from a fit of illness, during the whole of which she had seldom visited him, and shewn no solicitude. She had sat weeping over a novel on the very day on which his fever came to a crisis, and the physicians had declared his recovery dubious. On his recovery
he

he had gone on a voyage to the East Indies, by her advice, for the improvement of his fortune. He took leave of her very affectionately; but she was dressing to go and see Mrs. Siddons in *Calista*, and could not possibly spend much time in a formal parting, which was a thing she above all things detested. But, let it be remembered, she fainted away in the boxes on Mrs. Siddons's first entrance, before the actresses had uttered a syllable.

* Two fine little boys were left under her care, without controul, during their father's absence. The little rogues had fine health and spirits, and would make a noise, which she could not bear, as she was busy in preparing to act a capital part in the *Orphan*, at a private theatre built by a man of fortune and fashion for his own amusement. She determined, therefore, to send the brats to school. Indeed, she declared in all companies she thought it the first of a mother's duties to take care that her children were well educated. She, therefore, sent them outside passengers by the stage-coach to an academy in Yorkshire, where she had stipulated that they should not come home in the holidays, and indeed not till their father arrived; for she was meditating a new tragedy, under the title of the *Distress'd Mother* or the *Widowed Wife*.

* Though she was not very fond of her husband, who was a plain good man, without any *fine feelings*, and was displeased with her children, whose noise interrupted her studies, yet, I took it for granted, that she who spoke so feelingly of distress, of benevolence, of humanity, of charity, and who sympathised with the poor beetle that we tread upon, could not be but profusely beneficent to all her fellow-creatures in affliction who solicited her assistance; but I was here also greatly mistaken. A workman in stopping up her windows, in consequence of the late commutation tax, fell from a scaffold three stories high and broke his leg. The passengers took him up, knocked at the door, and desired he might be admitted till a surgeon could be sent for; but I heard her as I passed by declaring, in a voice that might be heard from the stair-case on which she stood, quite to the end of the street—"He shall not be brought here. We shall have a great deal of trouble with him. Take him to the hospital immediately; and shut the door, d'ye hear John." The passengers, lest time should be lost, hurried the poor man to a neighbouring public house, where the honest landlord, with a pot of porter in his hand, and an unmeaning oath in his mouth, exclaimed. "Let him in?—aye, and welcome.—Here, Tom, see him laid on my own bed, and let him have every thing necessary; and if he never pays me its no great matter.—Come, here's to his getting well again soon—Poor man—I warrant now he has a wife and family that must starve till he gets about again—but they shan't neither—I'll mention it to our club—They are all hearty ones, I know, and will subscribe handsomely."

* The truth was, that the man had a wife and family, as my landlord conjectured, and is commonly the case. I hear that he went next morning to Belinda with a petition, drawn up very pathetically by a lawyer, who never gave any thing himself. Belinda had given orders to the servants to say she was not at home if any body should call that week. For, indeed, she was exceedingly engaged in penning an elegy on the lap-dog who had died of a looseness; and had intended to
finish

smith her address to the Dutchess on the hardships of the labouring poor.

The following remarks on the prevailing taste for oratory deserve attention.

‘ As public garrulity answers the temporary purposes of interest and ambition, it is not to be wondered that it should be valued highly, and pursued with the keenest avidity. I know of no accomplishment so eagerly desired in the present age as that of oratory.

‘ Mr. Sheridan, the father of the statesman, who does his father so much honour, is, with some reason, quite an enthusiast in recommending to the youth of the nation the study of oratory. According to him, it is the one thing needful, the salvation of the nation, as every thing laudable and great depends upon it. I respect his zeal in the cause, though I do not judge it necessary, as there appears to be no deficiency of speakers in either house, or at the tribunal; and the rewards which have been lavished on speakers will not fail to preserve a due attention to this accomplishment. Greater merit in more useful exertions has not equal reward, because it is not so ostentatious, nor so intelligible to the vulgar.

‘ It was, however, ‘ this abuse of eloquence, this babbling garrulity in defence of any cause, without regard to good, and just, and honourable principles, which induced Socrates, or rather Plato in his name, to enumerate rhetoric among the *turpes artes*, the arts that disgraced their professors and practitioners.

‘ Great talkers in private life are not supposed to be great thinkers. Women and children are said to be particularly loquacious. By analogy it may at least be *surmised*, that the greatest speakers in public life are not always the wisest men, and historical facts seem to justify the supposition.

‘ But false oratory, though it serve the purposes of the orator, is often highly injurious to the public, by misleading the judgment, and placing obstacles in the way of right and beneficial conduct. It ought therefore to be discouraged; and the public should beware of bestowing that fame and those honours on the power of speaking with force and volubility, which are due only to that real wisdom, which is usually reserved, and which says but little, though that little is always to the purpose.’

In treating of the dull style, our author observes that

‘ Sceptical writers and abusers of Christianity are often men of disputatious tempers with little sentiment and fancy, and consequently their works are, with few exceptions, very soporific. Even Lord Bolingbroke, a lively writer on other occasions, displays in his philosophical writings a style and manner of writing which may be called a mere lullaby. Hume’s metaphysics are also worthy to be offered up at the shrine of Morpheus, unless Vulcan should make a prior claim to them.

‘ It seems probable, (he adds) *a priori*, that men who write against religion should be dull; for men of great sensibility feel devotion very forcibly. Their love, their gratitude, their hopes and their fears, are all powerfully influenced by religious ideas. But the frigid philosopher allows nothing to sensations of which he is not conscious, but, at the

same time, would bring every thing to the tribunal of his own reason, which he considers as infallible.' D.

(To be continued.)

ART. XLI. *Oratio ex Instituto Hon. Dom. Nathanielis Dom. Crew, habita in Theatro Oxon, A. D. MDCCCLXXXVIII.* A Gulielmo Crowe, LL. B. e Coll. Nov. Publico Universitatis Oratore. 4to. 12 Pages. Price 1s. Oxonii, Prince; Lond. Rivingtons.

As it is now just a century since the glorious revolution took place, Mr. Crowe thought proper to make that memorable event the subject of his annual oration. The speech should, in strict propriety, be in commemoration of founders and benefactors to the University; but the orator thinking that the bishops and others, who resisted the encroachments of James, greater benefactors to Oxford than those who have enriched its colleges by legacies, or adorned it with public edifices, has lavished his encomiums on them, and the few distinguished citizens who first checked the progress of Papal tyranny, and settled the liberty of the people on the firmest foundation.

In the course of his oration, Mr. Crowe has made free with the long exploded doctrine of the divine right of kings on the present occasion, and instead of inculcating passive obedience, has extolled the virtue of resistance. This, we understand, has given offence to some persons; which is the cause of the present publication. The oration itself possesses but trifling merit; the style is perhaps too ostentatious and declamatory; the Latin, however, with some exceptions, is chaste and elegant.

M U S I C.

ART. XLII. A SECOND COLLECTION OF SONGS, sung by Miss Leary, Miss Bertles, Miss Poole, Mrs. Stewart, Mrs. Iliff, and Mr. Incedon, at Vauxhall-Gardens, composed by James Hook, 1788. Price 3s. Preston.

THIS collection consists of eight airs, the major part of which possess something new, and are rather pleasing. The first, *Blink o'er the burn, my Laddie dear*, sung by Miss Leary, is an agreeable little Scotch song, and the succeeding one, *Content*, sung by Mr. Incedon, is also engaging; but *He kiss'd so sweet*, sung by Mrs. Iliff, we cannot speak of so favourably; it has no effect of character; nor any passages, that are either new in themselves, or in their succession, and the next song, sung by Mr. Incedon, is in these particulars yet worse; nor can we say any thing better of *Je vous aime de tout mon Cœur*; or of *How happy pass'd each transient day*. But, *Oh! Innocence, celestial Maid*, a rondo, sung by Miss Poole, is a charming little composition: the subject is extremely attractive, and the digressive passages judiciously managed; and the last song, *Love,*

the source of ev'ry joy, sung by Mrs. Stewart, has equal merit, being smooth, and pleasing in its melody, and in some degree original. Upon the whole, notwithstanding some deficiencies, we can indulge ourselves in pronouncing this to be a pleasing collection of airs; and in giving it as our opinion, that with the voice and harpsichord, they are capable of furnishing an agreeable entertainment.

ART. XLIII. *Three Sonatas for the Piana Forte, or the Harpsichord, with an Accompaniment for the Violin*, composed and most humbly dedicated to Miss Neave, by L. Boutmy. Price 6s. Fentum.

THESE sonatas are all in *minor keys*, a circumstance not common, nor to be extolled; being incapable of that variety and contrast, which in music, as in every other art, produce the great charm, and force of effect: However, what, under this predicament could be done, the author has availed himself of; and much pleasure results to the hearer from the masterly style in which these pieces are written. The first sonata is in G, and opens with an expressive movement in $\frac{3}{4}$, leading to a spirited one in common time; which by changing towards the end of the *major* of the original key, concludes the piece with very good effect. The second sonata is in F; commences in a pathetic style, with a short movement of $\frac{6}{8}$ *Larghetto con Espressione*, which is succeeded by a rapid time of four crotchets in a bar; the whole forming a very good sonata. The third and last, is in D, and like the preceding two, consists of two movements; the first adapted to tender expression, and the second to an effect of boldness and spirit; in both of which the author has acquitted himself with the address of a master; and indeed, throughout the publication, has shewn both his inventive and scientific abilities.

ART. XLIV. *Deux Grandes Sonates pour le Clavier ou Piano Forte, avec Accompagnement d'un Violon ad libitum*. Composées par Mr. Pleyel. Price 4s. Longman and Broderip.

THESE sonatas we can without hesitation recommend to the public as possessing great merit. They are conceived in the best style of their author, and exhibit fancy, and knowledge of effect, that would do honour to a Correlli or a Germiniani. The first piece comprises three movements; opening in common time *allegro*, from which it proceeds to an *adagio* $\frac{2}{4}$, and concludes with an *allegro* $\frac{2}{4}$, all of which furnish a striking light and shade to each other, and greatly raise the character of the piece. The second sonata commences with a pleasing movement in common time, succeeded by an air in $\frac{3}{4}$ *moderato con variazioni* which is descanted upon four times in an elegant and brilliant manner; after which we are led

led to an excellent rondo in $\frac{6}{8}$ *allegro*, with which the work concludes; leaving upon the ear by the aid of the accompaniment, an impression of beauty and propriety that still elevates our ideas of the abilities of this excellent composer.

ART. XLV. *Trois Quatuors de Mr. Ignace Pleyel, tires de l'Oeuvre, dédiés à Sa M. le Roi de Prusse, arrangés pour Clavecin ou Piano Forte, avec accompagnemens de Violon et Basse, par Mr. Lacknitt. Price 7s. 6d. Suite 2d. Longman and Broderip.*

MR. LACKNITT in his alterations of these quartetts, has evinced much knowledge of the harpsichord and piano forte; having accommodated the music to those instruments with every effect that could be expected: and though we are obliged to confess that they cannot appear in any shape so well as in that their *author* gave them, yet we cannot deny the present editor much praise for the address with which he has executed his design. These pieces, in their present form, are excellent sonatas for the instruments they are adapted to, and with the assistance of the accompanying bass and violin, produce an effect that does much credit to Mr. Lacknitt's judgment, and that Pleyel himself might listen to with pleasure.

ART. XLVI. *Eighteen Preludes, or short Fugues for the Organ or Harpsichord, proper for Interludes to Psalm Tunes and beneficial for young Beginners to learn the Art of composing Fugues. Price 1s. Thompson.*

WE find in this collection of preludes some ideas that may be useful to the young student: The several subjects given, are not for the most part badly answered; *some* indeed, shew real science, and serve strongly to recommend the work: These are the first, fourth, sixth, tenth, eleventh, sixteenth, seventeenth, and eighteenth.

ART. XLVII. *La Chasse, a Sonata for the Harpsichord or Piano Forte, composed by Mr. Kozeluch. Cooper.*

THIS sonata we think a very pleasing production, and directly calculated to improve the young practitioner. It consists but of one movement, yet possesses considerable variety; and claims a respectable rank amongst pieces for these instruments.

ART. XLVIII. *The Lover's Garland, consisting of Four Pastorals. The Address, Repulse, Capricious, and the Consent; set to Music by John Moulds, late Pupil of Mr. Linley. Price 1s. 6d. Goulding.*

WE presume, from the *character* of this collection of songs, that Mr. Moulds is a *very young* composer; this is the only excuse we can offer for the defects which pervade almost every part of the publication. The absence of air,
and

and expression, we are taught by the numerous compositions of the present day destitute of both, not to be surprised at; but when with those deficiencies we have also to number the neglect of the most common rules of *theory*, we cannot but wonder that the author should be so little instructed in his own interest, as to suffer the desire of publishing to supersede every other consideration; and, as if pen, ink, and paper, were the only requisites for a musical composer, sit down to write before he has acquired the first rudiments of scientific knowledge. Yet this is precisely the case with Mr. Moulds.—Of four *airs*, or successions of notes so named, we cannot have the satisfaction to say, that *one* reaches mediocrity; no style seems aimed at, nor is a single mark of the *musician* discoverable: If we were to except any *one* composition from this general censure, it would be the *second*, or the *Repulse*, as possessing some faint degree of air and spirit; but even in *that* many of the distances are so awkward, and the bass is throughout so inartificial, that upon the whole, it is only tolerable in comparison with the other three.

ART. XLIX. THE FEAST OF APOLLO, containing Eleven Lessons, a Duet for Two Performers on One Harpsichord or Piano Forte, and Twenty-two favourite Songs, by the following Twenty-one celebrated Composers, Staes, Moulds, Corri, Relfe, Edwin, Billington, Reeves, Heron, Paisiello, Wilson, Bach, Vento, Vanhall, Sarti, Fergus, Renay, Tubel, Carter, Newman, Chapman, and Tenducci. Vol. 1. price 18s. Goulding.

WE are sorry that we cannot follow the publisher in allowing all the different gentlemen whom he has announced as contributing to this work, to be *celebrated composers*. Some of them, indisputably claim that distinction; and have, long since, possessed the well-earned appellation. The names of Paisiello, Vento, Bach, Vanhall, Sarti, Carter, and Tenducci, will recommend, and do honour to, any publication enriched with their compositions.

Happy would it have been for Mr. Goulding, could he have confined his undertaking to such authors; but the avidity of the public for variety we presume tempted him to select from such a diversity of composers; some of whom, we are obliged to say, form by their deficiencies, the most hostile opposition to the merits of those whom we have named.

This work, which we find, by its *advertisement*, appears in monthly numbers at one shilling each, to subscribers, opens with an overture in F, by Staes, consisting of two movements. The first in *common time*, *conspirito*, and the second in $\frac{6}{8}$ *Allegro Moderato*, neither of which challenge our approbation in any great

great degree. Faint traits of a crude imagination offer themselves in *some* passages, but a too general neglect of the rules of science is the prevailing feature of the piece, and speaks the author, though not void of conception, rather too precipitate as a candidate for public approbation. Of the second and third compositions, *Delia*, and *Louisa*, two songs by Mr. Moulds, we cannot speak with any increase of praise: Of the *two*, the latter is somewhat the more pleasing in its melody, and less awkward in its distances. The *British Sailor*, by Corri, is an air of some spirit and character; and does credit to its author. The *second number* (twelve of which are comprized in this *volume*,) is introduced by an overture in *D major*, by Mr. Moulds. The commencement of which is pleasingly conceived, and followed by several passages agreeable in *themselves*, but in general, neither connected, nor accompanied with basses conformable to the laws of theory: The *rounds* with which the piece concludes, has nothing in its *subject* either novel, or striking; but the digressions are managed with tolerable address, and return to the *theme* with good effect. This overture is succeeded by two songs, *The Mansion of Peace*, and *Maria*, both by the above author: neither of which is destitute of air, nor will either of them suffer us to allow it the merit of connected ideas, or grammatical propriety. *Number 3*, presents us with a lesson for the harpsichord, by Mr. Relfe, an air by Mr. Edwin, and another by Mr. Moulds. In the *lesson* we trace marks of genius, and of musical information: Most of the passages are pleasing, and grow out of each other; the bass is in general well chosen, and with other qualifications contributes to form a good exercise for the instrument to which the piece is adapted. The air by Mr. Edwin, (the son of the admired comedian,) we remember to have heard sung by Mrs. Bannister, at the Little Theatre in the Hay-Market, in an after-piece composed by that gentleman, but which did not succeed. This is a pleasing, plaintive, little composition, and perfectly consonant to the subject of the words. Mr. Edwin is a young composer, but greatly to his credit, no obvious marks of that circumstance are to be found in the present article. *Advice to the Bachelors*, except in the passage given to the line, *But courage my boys, and you cannot do wrong*, denies us the pleasure of commendation. The melody is dull, and beside the pretended *accompaniment* being little more than the very notes of the tune removed an *octave* higher, the gross error of violating a law known in general by the youngest practitioners, occurs twice.

(To be continued.)

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF BELLES LETTRES, ARTS AND SCIENCES, AT MARSEILLES.

The subject of the prize of 1789 is: 'To determine the means of increasing and improving the cultivation of kali in Provence, to point out the most proper soils for it, and the method of extracting the soda.'

For 1790: 'An enumeration of the ponds and lakes in Provence, with a description of their form, extent, the nature of their waters, their influence on the salubrity of the air, the fishes, insects and plants found in them, and the advantages to be derived from them.'

The papers to be sent before the first of January, each year.

T H E O L O G Y.

ART. II. Rome. *Opus theologicum dogmatico-morale*, &c. A theological and moral work, by Hieronymus Rotundus. 8vo. 1787. A learned treatise on religious fasting and abstinence.

ART. III. *Differtazione sull' antichità del*, &c. Dissertation on the Antiquity of the Precept which prohibits Labour on Festivals: by P. Gasparo Bertalazzone. 8vo. 1788.

A profound and learned work to prove, that holy days should be kept free from labour. *Effemeridi Letterarie di Roma.*

ART. IV. Venice. *Vite de Santi*, &c. Lives of the holy and illustrious Persons of the Old Testament; or a History of the Old Testament divided by the Lives of the holy or illustrious Persons which it exhibits. First Venetian edition. Vol. v. large 12mo. 299 p. 1787.

This volume contains the lives of Deborah, Gideon, Jephtha, Samson, Ruth and Samuel. The sixth vol. which is in the press, is larger, though it contains only the life of David.

ART. V. Lucca. *Saggio di Storia ecclesiastica*, &c. Or, Sketch of the ecclesiastical History of the Bishopric of Lucca: by Father Federigo Vincenzo di Poggio. 1787. 8vo. 346 pages.

This history begins with St. Paulin the first bishop of Lucca, who lived in the first century, and ends with Anselmo, nephew to pope Alexander II. Besides its principal object, throwing light upon the more obscure ages, we find important information on the founding of some remarkable churches, the manner of the episcopal visitation in former times, and the ancient state of the diocese.

Novelle Letterarie di Firenze.

ART. VI. Strasburg. *Abrégé des Ouvrages d'Emanuel Swedenborg*, &c. An Abridgement of the Works of E. Swedenborg, containing the Doctrine of the New Heavenly Jerusalem, preceded by a Discourse on the Life of the Author, the Nature of his Writings, their Relation to the present Times, &c. 1. vol. 8vo. Price 6l. (5s.) 1788.

VOL. II.

H

On

On the 27th of January last a chapel, called the New Jerusalem Church, was opened in Great Eastcheap, London, by a sect of mystics, who consider Swedenborg as a prophet sent from God to establish the true doctrines of Christianity. They have a set form of prayer, on the model of that of the established church, and read chapters taken from the writings of Swedenborg as lessons.

Some pieces of this eccentric writer have been already rendered into English, and we hear there is a design of giving a complete translation of his works, at the expence of the society.

ART. VII. *Ueber die Genealogien, &c.* On the Utility of the Genealogies and other Parts of Scripture generally reckoned useless. By Ph. Fred. Mueizelius. 8vo. p 167. 1787.

The author's design is to shew, that Moses could not possibly have invented his genealogy, nor have derived it from any source but divine inspiration; of course it proves the scriptures to be no human work: that those of Luke and Matthew point out to us, that a man should have but one wife, who ought to be younger than himself: and that the greetings in the epistles suggest to the preacher to address his auditory with a kind salutation. This work is written in such a style, that a man will not easily get to the end of it.

Annales Literarii of Helmstadt.

ART. VIII. *Memabilia Augustanae confessionis, &c.* Memoirs respecting the Confession of Augsbourg, in the Kingdom of Hungary, from Ferdinand I. to Ferdinand III. published by M. John Ribini. 1787. 8vo. 345 pages.

ART. IX. Copenhagen. *Fragmenta Patrum Græcorum, &c.* Fragments of the Greek Fathers, with Notes, by Fred. Mûnter, A. M. Part I. 146 pages. 1788.

From this sample M. M. appears to have made but a small glean- ing, after the full harvest of those who have preceded him. He complains much of the illiberal spirit of the present librarian at the Vatican, so opposite to that of his celebrated predecessors. From this censure, however, he excepts the pontiff and as many of the principal Italians as are fond of literature. The greater part of these fragments were taken from a manuscript in the Bibliotheca Corsinia, which M. M. supposes to be one of Fogginus. The remainder are from various *catenæ*: out of which are taken not only mere sentences but sometimes whole chapters from poets, historians and philosophers. M. M. has given us certain canons of criticism, which he has followed in the use of these manuscript *catenæ*. He does not confine himself to catholic writers.

Annales Literarii of Helmstadt.

ANTIQUITIES.

ART. X. Dijon. *Nouveau Système sur la Mythologie, &c.* A new System of Mythology: by the Sr. P. A. Girardet, Canon of Nozeroy. 4to. 1788.

This is but a part of a much larger work, which the author intends to publish if this meet a favourable reception. The principal object of the volume before us is *Betbelism*. This word M. G. has coined from *Betbel*; which signifies in Hebrew the *house of God*.

God. In the ark of the covenant he sees the origin of all the altars, temples, rites and ceremonies, of every religion from Mexico to Japan.

In a note at the end of the volume, speaking of Homer, M. G. says: 'Who was this Homer? Is not his very existence founded on an equivocation? For I remark that the word *Homeros* is exactly the Hebrew *Homerox*, which signifies *words*, and that name was commonly given to poetical narrations of important events. These narrations were, in fact, called *המרה (המרה) words*: thence the name *Epopœe*

'We know nothing of his birth, life or death. It is astonishing, that we should be so little acquainted with such a celebrated man, who is said too to have left children behind him. His *Iliad* and *Odyssey* were scarcely known in Greece before Lycorgus. Aristarchus arranged them in 24 books, by order of Pisistratus. They then bore the name of *Rhapsodies*, *Poems sewn together*, from *ῥάπτω, to sew*.

'Were not these detached pieces taken from the sacred writings, preserved in the *Bethels*, containing the annals, histories of remarkable events, and lessons of morality; in short, those writings called in Assyria *Homeroch*?'

This is a learned and curious book. *Journal Encyclopedique.*

ART. XI. Hanover. *Vom Papier, &c.* On Paper, and Substances which, before its Invention, served for the Purposes of Writing: by G. F. Wehrs. Part I. 8vo. 524 pages. 1788.

M. W. thinks it certain, that there was paper made of linen in 1308. This is a curious work, and contains much interesting information relative to an article now become so important in Society.

ART. XII. Turin. *Germanici & Marcellæ ara sepulchralis, &c.* A Commentary on the sepulchral Monument of Germanicus and Marcella, by Jos. Vernazza, Senator of Alba, Fellow of the Royal Academies of Mantua and Naples, &c. Large 8vo. 1787.

ART. XIII. *Romanorum litterata Monumenta, Albæ Pompeiæ civitatem & agrum illustrantia, &c.* Roman monumental Inscriptions of the City and Territory of Alba Pompeia examined, by Jos. Vernazza. 8vo. 103 pages.

The notes of Mr. V. on this numerous collection of inscriptions, some of which are very remarkable, display much sagacity and erudition.

Journal Encyclopedique.

ART. XIV. Berlin. *Ueber die Malerey der alten, &c.* On the Painting of the Ancients: by M. Riem, Professor at Berlin. 4to. 163 pages, with plates. 1787.

ART. XV. Leghorn. *Dissertazione istorico-critica sull, &c.* An historical and critical Dissertation on the ancient City of Citium, in the Isle of Cyprus, and its true Topography; with a topographical Map. 12mo. 36 pages. 1787.

The opinion of M. Gio. Mariti, that *Citium* was situated nearly on the spot where *Larnica*, or *Arnaca*, now stands, having been disputed, this essay is meant as a defence of that opinion. This is corroborated by the testimony of the Abbé Sestini, whose journey

ney from Bassora to Aleppo through the Desert, and voyage from Aleppo along the coast of Soria, Rosetta, Alexandria, Cyprus and Constantinople, is intended soon to be published.

Novelle Letterarie di Firenze.

ART. XVI. Spezia. *Lettera sopra una rara, &c.* Letter on a scarce ancient Coin, preserved in the Convent of the reformed Franciscans, in the City of Spezia. 8vo. 46 pages. 1787.

This piece, which had been preserved as one of the thirty received by Judas, Baron Luigi Mengard considers as a very rare coin of the island of Rhodes, anterior to the foundation of the city of that name. On one side is a face surrounded with rays: on the other a vase with a short foot, on the right of which is a poplar branch, on the left a rose, over it the word ΠΟΔΙΟΝ, beneath it ΑΡΙΣΤΟΚΡΙΤΟΣ.

H I S T O R Y.

ART. XVII. Paris. *Introduction à l'Histoire de France, &c.* An Introduction to the History of France: an elementary Work, for the Use of those who wish to be informed of the Origin of the Franks, the Chiefs, or Kings, by whom they were governed, their ancient Laws, &c. Printed for the Sieur Merle, Subdelegate of the Intendance of Burgundy. 2 vols. 12mo. 1788.

The author endeavours to demonstrate, that the Franks, who entered Gaul, were not a people of Germany, but a nation composed of colonies which Gaul herself had before, when too populous, sent out; and which, having preserved their religion, manners and customs, only returned to their ancient country. In support of this opinion, he displays much acumen and extensive reading, and offers very strong proofs. He concludes with a discourse, in which he unites under three epochs what relates to the history of the Gauls, the conquest of Gaul by the Romans, and the establishment of the Franco-Germanic kingdom. D. M. discovers a striking resemblance between the manners and civil government of the Gauls and the Hebrews: this, he thinks, opens a road, by which we may penetrate into the remotest antiquity. The number and importance of the inquiries he has entered into tend to throw great light on the first periods of the French history.

Journal Encyclopedique.

ART. XVIII. *Memoires intéressans pour servir à l'Histoire de France, &c.* Interesting Memoirs relative to the History of France, or an historical, chronological, picturesque, ecclesiastical, civil and military Description of the Palaces, Castles and Parks of the Kings of France, with Copper-plates. By M. Poncelet de la Grave. 2 vols. 12mo. 362 and 382 pages. 1788.

These volumes, dedicated to Charles V. contain Vincennes and all its dependancies. They include a number of anecdotes, more or less interesting, with which the reader will not be disappointed.

M. de Guignes Journal de Sçavans.

ART. XIX. *Recherches historiques sur l'esprit primitif de l'Ordre de St. Benoit, &c.* Historical Inquiries into the original Design and ancient Colleges of the Order of St. Benedict, from which are derived the Rights of the Society to its Possessions. 2 Parts. 8vo.

The

The author, a Benedictine, observes, that if manual labour were recommended to the first disciples of St. Bennet, it was because they were then laics: as soon as they were admitted into orders, their rule imposed on them the study of letters, that they might be capable of teaching. He proves, that all their monasteries had colleges, frequently double ones, till the 11th or 12th century. Whilst he does not omit the praises, he points out with great frankness the faults of the order. *Journal Encyclopedique.*

ART. XX. Orleans. *Chronologie Historique des Comtes Genevois, &c.* An historical Chronology of the Counts of Geneva, containing that of the Prince-Bishops, and Facts relative to the political Constitution and Government of the imperial City and Republic of Geneva, from its Origin to the Establishment of the Reformation in 1535. By M. Levrier. 2 vols. 8vo. 296 and 338 pages. 1787.

ART. XXI. Berlin. *Geschichte der Israeliten, &c.* History of the Israelites to the Time of Cyrus, intended as a Defence of the Scriptures and a Refutation of the Guelpherbytan Fragments, to which is added, the ancient History of the Assyrians, Medes, Babylonians, Lydians, Phrygians, Greeks, Pelasgians and of Ofris. By Theodore James Ditmar, geographical and historical Professor at Berlin. 8vo. 498 pages. 1788.

This is not a controversial work, the method which M. D. takes to refute the anonymous author's attack on the Hebrews, being to give his own account of the history, and let the world judge for themselves. M. D. supposes, that when Jacob went down into Egypt with his household he left many other branches of his family, of which he was the head, in the land of Canaan. These being afterwards driven out by the Canaanites, met their brethren in the desert, and joining with them made up that great number, which it has been objected the land of Goshen was unable to contain. He also conceives, that as it happened in other nations, so amongst the Jews, the priests not unfrequently gave out their own resolves as the dictates of Jehovah, and that amongst others the order for slaying the Amalekites was of this sort. Speaking of the kingdom of Assyria, the professor examines the disagreement of Ctesias with Herodotus, and of both with the scriptures. He observes, that the latter deserve at least as much credit in oriental history as the Greeks. In some parts he lays so much stress on etymologies in tracing the origin of a people as to deserve a place by the side of *Count de Gebelin* or *Bryant*. The Egyptian Thebes M. D. conjectures to have been Babylon.

M. Günther considers this as a truly original work, and by no means calculated to lessen the reputation its author has already acquired.

Annales Literarii Helmstädienses.

ART. XXII. Vienna. *Politische Geschichte des Koenigreichs Bosnien und Rama, &c.* The political History of the Kingdoms of Bosnia and Rama, from the Year 867 to 1741: by Max. Schimeck, with Plates. 8vo. 1787.

M. S. has had the liberty of searching the archives and library of the court of Vienna: and M. Jenisch has compared his account

with the Turkish annals of Rayma, printed at Constantinople. Any thing new that may occur, M. S. will add to his geography of Bosnia, which he intends to publish soon.

ART. XXIII. *Copenhagen.* A Latin and Arabic edition of *Abulfeda's Moslem Annals* is about to be published here. The translation is by Reiske: it is placed opposite the original. At the bottom of the pages containing the latter are notes, and at the end of each volume a commentary by the same author. An historical and geographical index is added. It will consist of about three quarto volumes. Professor Adler is the editor. The greater part was ready for the press in May last.

ART. XXIV. *Straßburg.* M. de Mirabeau's treatise 'On the Prussian Monarchy under Frederic the Great,' *Sur la Monarchie Prussienne sous Frédéric le Grand,* 'with an appendix containing inquiries into the present situation of the principal countries of Germany; ornamented with a portrait of Frederic the Great, and accompanied with an atlas, containing 39 plates, 10 geographical maps, and above 100 numerical tables,' is soon to be published in 8 vols. 8vo. of upwards of 400 pages each, price 50l. (2l. 1s. 8d.) and in 4 vols. 4to. at 78l. (3l. 5s.)

ART. XXV. *Hanover.* *Sammlung der Instruktionen des Spanischen Inquisition-Gerichts,* &c. Collection of Instructions of the Tribunal of the Inquisition in Spain, made by Order of Cardinal Don Alonzo Manrique, Inquisitor General in Spain, translated from the Spanish by J. D. Reufs; with an historical Essay on the Spanish Inquisition, by L. T. Spittler. 8vo. 235 pages. 1788.

M. S. thinks the inquisition was not the work of the Dominicans, or occasioned by the zeal of the kings of Spain against heretics; but a political scheme, to found despotism on the ruins of liberty, to subjugate the clergy, and depress the nobility.

ART. XXVI. *Riga.* *Geschichte der Sklaverey,* &c. History of the Slavery and Character of the Peasants in Livonia and Estonia. 8vo. 310 pages. 1787.

The author attributes the slavery of the peasants to the introduction of christianity into their country, and apparently with reason. Their situation however was amended in 1762, and we hope that the imputation of having subjected to slavery a people originally free, will not long continue to disgrace those who profess the Christian name.

ART. XXVII. *Memmingen.* *Geschichte der Staaten von Georgien.* History of Georgia: by M. de Breitenbauch. 8vo. 1788.

ART. XXVIII. *Naples.* *Annali del Regno di Napoli,* &c. F. A. Grimaldi's Annals of the Kingdom of Naples, continued down to the present Time: by Abbé Giuf. Cestari. Vol. XVI. 8vo. 1787.

The first epocha of these annals takes up six volumes, the second, reaching to the year 1129. ten: and the third, consisting of four volumes, will complete the work, which is the best written and most accurate history of Naples yet published.

Novelle Letterarie di Firenze.

ART. XXIX. Padua. *Saggio sull' Origine, Culto, Letteratura, &c.* Essay on the Origin of the Arabians, and on their Religion, Literature, and Manners, before the Time of Mahomet: by Abbé Simon Assemani, Professor of Oriental Languages, &c. 8vo. 1787.

This work is much commended by the Roman Journalists.

ART. XXX. Madrid. *Proceso Criminal, &c.* The criminal Process against P. Froylan Diaz, of the Order of Dominicans, Confessor to Charles II. and nominated to the Bishopric of Avila, which begun in 1698, and was ended in 1704; with an historical Account of the State of that Monarchy and its Government. 8vo.

ART. XXXI. *España Sagrada, &c.* The Ecclesiastical History of Spain, by P. Emanuel Risco, of the Order of St. Augustin. Vol. xxxvi. 1787.

This volume contains memoirs of the church of Leon, with an appendix, containing various documents relative to the particular history of that city and its church, and the general history of the kingdom.

ART. XXXII. *Guia, &c.* A Guide to the Ecclesiastical State, both secular and regular, of the Catholic Church in general, and of Spain in particular, for the year 1788.

BIOGRAPHY.

ART. XXXIII. Turin. *Piemontesi, &c.* The Lives of illustrious Piedmontese. Vol. v. 8vo. 1787.

This volume contains the lives of Fra. Mattea Bandello, bishop of Agen, by Count Gian Francesco Galeani: of Cardinal Pietro da Tarantasia, afterwards Innocent v. by Count Benvenuto di S. Rafaele: of Ambrogio Bertrandi, surgeon of Turin, by Count Bara di S. Paola: of Abbé de S. Real de Chambery, by the Marquis Ottavio Falletti di Barolo.

ART. XXXIV. Augsburg. *Bibliotheca Augustana, &c.* The Augsburg Bibliotheca, containing Accounts of the Lives and Writings of learned Men born or educated at Augsburg, collected by Fran. Anth. Veith. Alphabet III. 8vo. 231 pages.

This part, which completes the work, relates chiefly to persons of noble birth.

ART. XXXV. Leipzig. *Geschichte der Päpstin Johanna, &c.* The History of Pope Joan examined and compared with some similar Stories of more modern date, by M. J. A. L. 4to. 64 pages. 1788.

Professor Günther speaks well of this work, in which are several examples of women who have worn the breeches: but he observes, that the authority on which the fact rests is disputed, not its possibility.

BIBLIOGRAPHY.

ART. XXXVI. *Copenhagen.* The large and celebrated library of Count Otto de Thott is to be sold. The sale will commence the beginning of October with the belles lettres part, contained in the 4th vol. of the catalogue, which consists of 8 vols. 12mo. The theological part, contained in vol. 1, will come next, in the be-

ginning of April, 1789. The sale will continue, spring and autumn, till the whole is disposed of. Catalogues are distributed at the Hotel de Thott, Market-place of Kongens nytorv.

ART. XXXVII. Leipzig. *Bibliotheca Scriptorum Historiæ Naturalis*, &c. The Bibliotheca of Writers on Natural History, Economics, &c. by George Rudolph Boehmer. Part III. 8vo. 808 pages. Price 7 liv. (5s. 10d.) 1787.

The 1st volume, which appeared in 1785, contained an account of works treating on natural history in general, on natural philosophy, the natural history of the scriptures, microscopical observations, collections of the subjects of natural history, and, lastly, voyages, travels, and accounts of particular countries. The 2d (vol. of Part I.) published in 1786, contained catalogues of works written on medicine, pharmacy, chemistry, diet, and economics. (Part II. began an account of writers on particular branches.) The 3d, just published, contains lists of works, in different languages, on the subjects of the vegetable kingdom. These numerous lists are not exempt from errors, M. Boehmer having placed *la jardinière de Vincennes* (the female gardener of Vincennes) among the authors who have treated on the cultivation of gardens. This novel most undoubtedly treats of a kind of culture exceedingly different from that of gardens. *Journ. de Med.*

We have by us the two volumes of the 1st part of Boehmer's Bibliotheca, which contain the *Scriptores Generales*, and we can recommend the work to our readers, as we have seldom consulted it, without obtaining the wished-for information. The author has been diligent in adding late writers, and his references to literary journals in all languages, and other books, where information may be got, relative to the subjects treated of, are so copious, that they cannot fail of being useful to the student.

ART. XXXVIII. Munich. *Historisch litterarischer versuch von entstehung und aufnahme der kurfürstlichen bibliothek in Munchen*, &c. An historical and literary Essay on the Origin and Increase of the Electoral Library at Munich; by M. Steigenberger, regular Canon of Polling, ecclesiastical Counsellor to his Electoral Highness, Librarian to the Court, and member in ordinary of the Electoral Academy of Sciences. 4to. 54 pages.

The lovers of bibliography will find entertainment in a perusal of this work.

ART. XXXIX. Nuremberg. *Annalen der altern Deutschen Literatur*, &c. Annals of ancient German Literature, or a Catalogue and Description of Books printed in Germany, from the Invention of Printing to the Year 1520. By M. Panzer. Large 4to. 464 pages. 1788.

This work is executed with great care and accuracy, and enriched with many valuable notes. It will be interesting to the lovers of bibliography, as it supplies many defects that occur in Maittaire.

L'Esprit des Journeaux.

POLITICAL OECONOMY.

ART. XL. Paris. *Mémoire sur les moyens de Perfectionner le Militaire de France*, &c. Essay on Means, which may easily be put

put in practice, of carrying the Military of France to all the Perfection of which it is capable, with Certainty, Promptitude, and without Disturbance; and of establishing a desirable Stability in its Constitution and the Appointments relative to it. 8vo. Part I. 257 pages. Part II. 248 pages. 1787.

ART. XLI. Berlin. *Marcus Herz—Ueber die fruhe beerdigung der Juden, &c.* Advice to the Editor of the Memoirs on the precipitate Burial of the Jews, by M. Herz. 8vo. 55 pages. 1787.

The directors of a weekly paper published at Berlin, under the title of the *Hebrew Collector*, solicited M. Herz, a learned Jew, to favour them with his sentiments on the subject of this pamphlet, which gives proof of deep learning; it is written with a freedom which does honour to his judgment and his heart. Their precipitate interment he asserts not to have originated from any ordinances of the sacred writings, or the Talmud, but to have been a custom introduced long ago, and believed to have been occasioned by the oppressions which his nation suffered under the kings of Poland. M. Herz exhorts his fellow-countrymen to abandon this abuse, and to conform to the practice of the nations amongst whom they live.

Journ de Med.

The Jews of the north of Germany, and in particular of Berlin, are an enlightened people, and many individuals have distinguished themselves in the walks of literature and science. Our best work on the natural history of fishes is the production of M. Bloch, a Jewish physician of Berlin. The Talmud and the traditions of their rabbins retard the progress of this people, as the fathers and councils did that of our ancestors. M. Herz, however, in the present performance, has had the spirit or good sense to endeavour to reason away the declarations of the Talmud. This book enjoins, that a night is not to pass away without the interment of the dead. M. Herz will have it that this rule can hold good only with regard to such as are really dead; a happy distinction, which enables us to set aside the force of an absurd precept. 'Never shall I be persuaded,' says M. Herz, 'that the divine Teacher of a religion which enjoins the love of our neighbour as the most sacred and important law, should declare that in cases at all doubtful, it is better to run the risque of committing murder, than to suffer a night to elapse without burying one who is really dead.' What may we not hope from a people in whose breasts philanthropy is able to counteract the effects of religious prejudice?

JURISPRUDENCE.

ART. XLII. Saxony. *Niedersächs. Archiv. für Jurisprudenz und jurist. Litteratur, &c.* The Repository of Tracts relative to Jurisprudence and Law Literature, published in Lower Saxony. Vol. I. No. 1, 2, 3. 8vo. 1788.

ART. XLIII. Halle. *Staatsrecht und Statistik des churfürstenthums Sachsen, &c.* The political and statistical Law of the Electorate of Saxony, and other Parts of that Country, by M. Roemer. Part I. 8vo. 603 pages. Halle, 1787.

This work is to consist of three parts.

ART.

ART. XLIV. Franckfort. *Corpus Juris Germanici publici & privati*, &c. The Laws of the German Empire, taken from the purest Copies, and arranged in a systematical Order, with Notes, by M. Gerstlacher. Vol. III. Large 8vo. 472 pages. 1787.

As this grand commentary on the German law is far from being finished, M. G. has previously printed the text in 8 vols. 8vo. under the title of *Handbuch der Teutschen Reichsgesetze*, &c. A Manual of the German Laws arranged in a systematical Order.

ART. XLV. *Das Römische Gesetzbuch*, &c. The Roman Law, with Notes, 8vo. 447 pages. Franckfort and Leipzig.

This is not the Justinian code, but the laws of the Popes. There is to be another volume: this, which is the first, extends from the year 440 to 1061. It contains 378 bulls, &c. The notes are historical, philosophical, and satyrical.

Annales Literarii of Helmstadt.

ART. XLVI. Noremberg. *Von dem Rechte des Peinl. Angeklagten*, &c. On granting the accused Liberty to reject their Judge, by J. M. Seuffert, Jur. Lic. 8vo. 64 pages. 1787.

The author would have this liberty exercised, as it would increase the confidence of the pannel in his judge, and preserve a certain spirit of liberty. He quotes the example of the Romans, and seems to have a strong desire to introduce English juries into Germany, but whether they would thrive in the present state of that country is much doubted by Professor Günther.

ART. XLVII. Strasburg. *Artis Diplomaticæ primæ Lineæ*, &c. First Lines of the Diplomatic Art, by Jer. James Oberlin, Professor in ordinary of Logic and Metaphysics. 8vo. Price 1 liv. 4 s. (1s.) 1788.

An abstract for the use of those who attend the professor's lectures. At the end is an index of authors on the subject of deeds and charters.

ART. XLVIII. Stutgard. *Elementa Juris publici Wirtembergici, ac Ducum privati*, &c. Elements of the public Law of Wirtemberg, and the private Laws of its Dukes, by M. Breyer, Counsellor to the Government, &c. 8vo. 720 pages. 1787.

The first edition was published in 1781: this is the second. The plan is not changed, but considerable additions are made.

LEGISLATION.

ART. XLIX. Bologna. *Institutionum politicarum Elementa*. Elements of political Institutes. 1787.

P. de Franceschini, of the order of barnabites, professor in the university of Bologna, is the author of this work. His aim is to establish the true principles of political bodies; to determine the relations of the several members of those bodies, and the rights which result from those relations; and to invite men to adopt that perfect system of legislation which is so much to be wished for. In the performance of this design great application and discernment are displayed.

P. F. is of opinion, that the consent of the people is necessary to the choice of a sovereign, but that, when once chosen, the rights

rights of the sovereign are not dependant on the will of the people: as a woman may refuse her consent to marry a man, but once married she is subject to laws which are inherent in the nature of that compact, and which she has no power to modify to her will. Of forms of government the author prefers monarchy: he considers the monarch more strongly interested in the welfare of the state, than any body of men can be. The reader will find in this work new ideas on the so much boasted liberty of commerce, and on companies with exclusive privileges. He will see the impossibility of that system of finance which *Baudeau* and *Filangieri* would establish: the mistakes of the latter with respect to luxury, which he conceived necessary to the welfare of a state: and will be persuaded, that the military system of Prussia, with a few corrections, is the most useful, and least burdensome to the state, of any at present existing.

Efemeridi Letterarie di Roma.

ECCLESIASTICAL LAW.

ART. L. Mentz. *Vetus & nova Ecclesiae Disciplina*, &c. The old and new Discipline of the Church respecting Benefices and Incumbents, by L. Thomassinus. Part III. Vol. 1, 2, 3. Large 4to. 1787.

To the ninth volume, which is the last, of this new edition are added, some remarks on the first book, by J. Domin. Mans, and a copious index to the whole. *Annales Literarii Helmstedtenses.*

MEDICAL JURISPRUDENCE.

ART. LI. Berlin. *Aufsätze und Beobachtungen aus der Gerichtlichen Arzney-wissenschaft*, &c. Memoirs and Observations on Medical Jurisprudence, by S. Theodore Pyl, M.D. Vol. IV. 8vo. 258 pages. 1787.

ART. LII. Strasburg. *Commentarius medicus in Processus criminales super Homicidio*, &c. A medical Commentary on criminal Processes against Homicide, Infanticide & Embryoctonia, by W. Godfr. Ploucquet, Professor of Medicine at Tübingen. 8vo. 1787.

Excellent cautions on the fallacy of the signs generally laid down by authors. *Annales Literarii of Helmstadt.*

NATURAL HISTORY.

ART. LIII. Nancy. *Précis des Leçons publiques de Chymie*, &c. Abstract of the public Lectures on Chemistry and Natural History, given annually at the Medical Schools of the University of Nancy. By M. Nicolas, Consulting Physician to the King, Professor Royal of Chemistry, &c. Vol. II. 8vo. 324 pages. 2d edit. revised, corrected, and enlarged.

This volume, which is the last, includes the vegetable and animal kingdoms. M. N. describes, very fully, a method of stuffing animals, and preserving them from insects. This work is much commended in the *Journal Encyclopedique*.

ART. LIV. Halle. *Enchiridion Historiae Naturali inserviens*, &c. A Manual of Natural History, by M. Forster. 8vo. 224 pages. 1788.

Designed as an introduction to Linnæus.

ART.

ART. LV. Leipzig. *Disputatio de Coccinella Naturâ, &c.* Dissertation on the Nature, Virtues, and Use of Cochineal, by J. W. Link, M. D. 4to. 31 pages, with plates. 1787.

From M. Willemet's account of it in the Journ. de Med. it seems to be a full and instructive compilation.

ART. LVI. Salzburg. *Natur. Historische briefe über Oesterreich, &c.* Letters on the Natural History of Austria, Salzburg, Passau, Berchtesgaden, by F. de P. Paul Schranck, D. D. Counsellor to the Elector Palatine of Bavaria, &c. and C. Ehrenbert Chevalier de Moll. 2 vols. 8vo. Price 8 liv. (6s. 8d.) 1787.

From the account given of it by M. Willemet, in the Journ. de Med. the authors appear to be very intelligent observers, and to have made many valuable observations on the plants, insects, mineralogy, and rural œconomy of the above mentioned countries. A good translation of it would be a valuable addition to the Travels of Ferber and Born. K.

ART. LVII. Erlangen. Schreber is publishing a third edition of LINNÆUS's *Amanitates Academicæ*, or Collection of Dissertations on Natural History, Medicine, and Botany, with copper-plates. Large 8vo. Price of Vol. I. 7 liv. 10 s. (6s. 3d.) of Vol. II. 4 liv. 10 s. (3s. 9d.) 1787. of Vol. III. 6 liv. (5s.) The paper of this edition is finer than that of the former.

Journal de Medicine.

ART. LVIII. *Reise durch einige der Mittlern und Südlichen Vereinigten Nordamerikanischen Staaten, &c.* A Journey through many of the States of North America to East Florida and the Bahama Isles, in 1783 and 1784, by J. Dav. Schoept, Physician to the Court of Brandenburg. Large 8vo. 644 pages. 1788.

This journey was undertaken with a view of examining the natural products of the country. Many local particularities, not mentioned in other relations, are here given an account of. Dr. S. does not give us all his discoveries; many are reserved for a future work. He had already published, in 1787, some papers on the mineralogy of the eastern part of North America and its mountains, in large 8vo. 194 pages.

ART. LIX. Hamburg. *Über die Feldmäuse, &c.* On the Field-mouse, chiefly that of the order-Dithmarschen, with an appendix on the most common noxious herbs. By Henry Wolff, 8vo. 280 pages.

The *Journal Encyclopedique* commends this much. It contains the natural history of the field mouse, an account of its ravages, and the method of preventing them.

ART. LX. Amsterdam. *Algemeene, &c.* A general, physical, and historical Description of the most scarce and curious Natural Productions to be found in the Cabinets and Menageries of the Stadholder, engraved and coloured by A. Vosmaar. N° 31, 32, 33. 4to. 1788.

There is an edition of this work in French also.

ART. LXI. Zurich. *Magazin für die Naturkünste Helvetiens, &c.* Collections for the Natural History of Switzerland, by M. Hoepfner. Vol. I. 8vo. 356 pages. 1787.

Contains

Contains a description and excellent map of the valley of Grindelwald, and fragments of some manuscripts of a Swiss clergyman, deceased, in which are pointed out the best methods of distinguishing the various degrees of goodness in grain, of detecting the frauds of millers, &c. &c. *Journ. de Med.*

ART. LXII. Madrid. *Historia Natural y Medica del Principado de Asturias*, &c. The physical and medical History of the Principality of Asturia, written by D. Gaspard Casal, first Physician to the King, and published by D. Jn. Garcia Sevillano, Physician to the Royal Family. 1788.

ART. LXIII. They are executing here a translation of M. de Buffon's Natural History into the Spanish.

E N T O M O L O G Y.

ART. LXIII. *Upsal*. Baron De Geer's valuable but voluminous work on Insects having become extremely scarce, M. M. Adam Afzelius and Nic. Sam. Swederus have undertaken an abridgment of it in the Latin language, with various improvements; and professor Thunberg promises his assistance in it. It is to be published in 4to. in twenty-four numbers, containing 238 plates, and about sixty sheets of letter-press, three or four of which will be delivered in the course of the present year, and the whole before the end of 1790. The price to subscribers five Holland ducats, (11. 17s.) to be raised after the end of October, 1788.

B O T A N Y.

ART. LXIV. Copenhagen. *Flora Danica iconum Fasciculus xvi*. The 16th N^o of Plates of the Flora Danica. Folio. 1787.

This grand and beautiful work, begun by Oeder and continued by Muller, is carried on, since the death of the latter, by Vahl, who is not inferior to his predecessors in botanical knowledge. This N^o contains 37 plants, painted and engraved under the direction of Muller, and 23 under that of Vahl. *Journal des Sçavans*.

M E D I C I N E.

ART. LXV. Paris. *Precis du Siecle de Paracelse*, &c. View of the Age of Paracelsus, by M. Joyand, M. D. &c. Vol. I. 8vo. 742 pages. Price sewed, 8 liv. (6s. 8d.)

From the account given of this work by M. Roussel in the *Journ. de Med.* M. Joyand should seem to be really the enthusiastic visionary his great master pretended to be.

ART. LXVI. *Observations pratiques sur les Eaux de Bourbon-l'Archambaut*, &c. Practical Observations on the Waters of Bourbon-l'Archambaut, de Vichy, and Mont-d'Or. By M. de Brieude, Physician to the Dukes of Bourbon, &c. 1788.

ART. LXVII. The temperature of the month of March was very wet and variable. Rheumatisms and catarrhs continued prevalent; the latter partook more of the inflammatory type than during the preceding month; were more obstinate, and less favourable in their event. False pleurifies and peripneumonies were easily removed. Flying gout, exhibiting relapses and various anomalous forms, were common. In some, numerous vesicular eruptions were brought on by emollient cataplasms; the discharge from them
1
seemed

seemed to remove the complaint; but after ten or twelve days, it suddenly re-appeared in the same manner as at first, attacking those joints which had before escaped; notwithstanding the use of purgatives, diaphoretics and milk, during the state of convalescence. In others, an obstinate lumbago, or pains in the groins or thighs, with swelling, yielding neither to bleeding nor any other remedy, after torturing the patient for seven or eight days, have manifested themselves to be gout, by attacking the joints. Cholics, diarrhoeas, and mucous dysenteries, were very common, and coughs to an extreme degree. A few have been attacked with malignant fevers, which were easily removed; and others with intermittents: many anomalous fevers made their appearance, which were soon cured by the purgative quinquina. The small pox re-appeared of a benign sort.

ART. LXVIII. Besançon. *Considerationes Pathologicae - semeioticae, &c.* Semeiotico-pathological Remarks on the Functions of the Human Body. By N. F. Rougnon, M. D. Professor Royal in the University of Besançon, &c. Part II. and last. 4to. 442 pages. 1788.

Professor R. supposes the electrical fluid to be a real element, subtle and moveable in an extreme degree, inherent in and adherent to, all bodies, and the principal agent in the production, preservation, and destruction of beings. He examines it under all its relations to the constitution of the human body. He marks with great precision, according to the principles of Hippocrates, the influence of the miasma of heat on health and diseases. He explains, in a very satisfactory manner, the influence of dryness and humidity on the human body, and the nature and effects of various other miasma, as those of the scurvy, itch, &c. For the hydrophobic miasma, he recommends cauterisation. "An animal that bites in a fit of madness, brings his jaws together with all his strength, and his teeth penetrate till they meet with an obstruction. The wound, therefore, is always deeper than it appears, and should be examined with the probe. It should be dilated with a bistoury throughout its whole circumference, and starwise, that the entrance may be larger than the bottom."

This is a work that cannot be too much recommended to students.

Journal Encyclopedique.

ART. LXIX. *Observations analytiques sur les Eaux minerales froides de Boulogne-sur-mer, &c.* Analytical Remarks on the cold martial Waters of Boulogne-sur-mer, Wierre-au-bois near Samer, Recques and Desvres. By M. Souquet, consulting Physician to the King, Physician to the Hospital of Boulogne, &c. and M. Bethancour, Apothecary at Boulogne. 12mo. 46 pages. 1787.

ART. LXX. Venice. *Raccolta delle Dissertazioni, &c.* A Collection of Dissertations which obtained Prizes from the Royal Academy of Surgery at Paris. 1787.

M. Dainese is the translator: he has added notes on the several papers.

ART. LXXI. *Malattia Verminea della Vesica, &c.* Description of a Disease of the Bladder, in which two Worms were voided from it. By Dr. Jacopo Panzani. 1787.

ART.

ART. LXXII. Genoa. *Delle Febri che si dicono putride, &c.* On the Fever, commonly called putrid; with two Dissertations on the epidemic Fevers, which reigned in the City of Genoa and its Neighbourhood, in the Years 1741, 1742, and 1743. By Giuseppe Pratolongo. 8vo. 1787.

This work exhibits much science and sound reasoning.

Effemeridi Letterarie di Roma.

ART. LXXIII. Milan. *Memoria istorica della Febre, &c.* An historical Account of the epidemical Fever, which reigned in the Town of S. Stefano, in the Duchy of Milan, from the Beginning of October, 1783, to the End of June, 1784. By Dr. Francesco Beretta, Associate of the botanical Academy and that of the Georgiphili of Florence. 1787.

In this fever, which he calls a *putrid, verminous petechial* one, Dr. B. bled very sparingly, used emetics with caution, and gentle purgatives, repeated according to circumstances. The oils of almonds and linseed, mixed with lemon juice, or simple oxymel, he thinks excellent saponaceous laxatives.

The Roman Journalists speak well of this work.

ART. LXXIV. Vienna. *Untersuchung der Pestansteckung.* Inquiries concerning the Plague. 8vo. 198 pages. With two Papers on the Credit due to Reports of the Plague. Vienna, 1787.

ART. LXXV. *Historia Rachitidis, &c.* History of the Rickets; containing all the medical Observations that have ever been made on that Disease. By Wenc. Trenka de Krzowitz. 8vo. 339 pages. 1787.

ART. LXXVI. *Historia Tympanitidis, &c.* History of the Tympanites, containing the medical Observations of all Ages on that Disease. By the same. 8vo. 405 pages. 1788.

ART. LXXVII. Berlin. *Beobachtungen ueber die ruhr und die Faulfeber, &c.* Observations on the Dysentery and putrid Fevers, by M. Mursinna, Surgeon-general of the Prussian Armies. 2d edit. with corrections and additions. 8vo. 256 pages. 1787.

ART. LXXVIII. *Versuch ueber die Sogenante Englische Krankheit, &c.* Essay on the Rickets, by S. F. L. Cappel, M. D. Assessor of the College of the Empress of Russia, and Physician of the Government of Wolodimir. 8vo. 137 pages. 1787.

The author endeavours to prove, that this disease is by no means of so modern a date as many have asserted. This work contains also some anatomical observations on children who had laboured under the disease.

Journ. de Med.

ART. LXXIX. Leipzig. *Neues Magazin für Aerzte, &c.* New Magazine for Physicians, Vol. ix. N° 3. 1787. Leipzig, 8vo. published monthly.

Dr. Baldinger, now professor of the practice of medicine at Marbourg, is the editor of this work, which he began under a somewhat different title in the year 1779, when professor at Göttingen. The present number contains an account of the cold sulphureous waters of Grossenendorf, five leagues from Hanover, belonging

longing to the Landgrave of Hesse Cassel, who has ordered baths and other conveniencies to be built for the accommodation of invalids. They are reported to have been found useful in the gout, palsy, and diseases of the skin and breast. *Journ. de Med.*

ART. LXXX. Gottingen. *Dissertatio Physico-medica sistens Electricitatis in Medicina usum*, &c. or, A Physico-medical Essay on the Use and Abuse of Electricity in Medicine, by Francis Casimir Kitz, of Westphalia, Doctor of Physic. 1787. 92 pages. 8vo.

ART. LXXXI. Jena. *Diss. In. Med. sistens Icteri origines*, &c. A Thesis on the Causes of the Jaundice, particularly of that which attacks new-born Infants, by Jo. Fred. Müller. 8vo. 29 pages. 1788.

ART. LXXXII. *Esse Februm intermittentium curatio ab vomitoriis Remediis incipienda?* &c. Whether the Cure of intermitting Fevers should be begun with Emetics. By Fred. Aug. Wm. Gref. 4to. 12 pages. 1788.

In this thesis, M. G. maintains, that all fevers arise from irritation, and that their diversity is owing to the variety of irritating causes; that the nerves are the seat of intermittents, which cannot exist without the presence of a stimulating matter to call the nerves into action; that this, therefore, should be evacuated by emetics and laxatives. *Annales Literarii Helmstadienses.*

ART. LXXXIII. Erlangen. *Spicilegium Observationum de Aconito*, &c. Observations on Wolfsbane, by J. L. Christian Kölle. With a copper-plate. 8vo. 60 p. 1787.

After a botanical description of the several species, and a chemical analysis of the juice of this plant, which contains an essential salt, united with aluminous calcareous earth and marine acid, forming irregular, oblong, sexangular crystals, we have a list of diseases which it is supposed to cure. These are, the gout, rheumatism, anchilosis, tophi, exostoses, lues venerea, gonorrhœa, uterine hæmorrhages, swellings of the testicles, schirrhus, sciatica, scrophula, rickets, spina ventosa, ulcerated nipples, intermitting fevers, itch, amaurosis, epilepsy, contractions of the limbs, palsy, asthma, plague, and, according to Theophrastus, the bite of scorpions. There is a good plate of the *aconitus rapellus* (monkhood.)

Annales Literarii Helmstadienses.

ART. LXXXIV. Lingen. *A. G. Camper's Abhandlung*, &c. Camper's Dissertation on the Diseases of Man and Animals, on those incident to the poor, the rich, Artificers, and Preachers, on the Consequences of Luxury, on various Kinds of Diet, on the Influence of the Weather on the human Body, and on improving the Practice of Physic, with many Additions by the Author, and Notes by the German Editor J. F. M. Herbell. 8vo. 160 pages. 1787.

ART. LXXXV. *J. H. Rahn Briefwechsel*, &c. J. H. Rahn's Correspondence with his Pupils. Part 1. 8vo. 550 pages. 1787.

M. Gunther commends this method of conveying medical information to those who after leaving their studies, may not be able in any other way to procure information of new discoveries and improvements. This contains fourteen letters. They treat on bilious

bilious diseases, the efficacy of mercury in the dropsy, jaundice, and epilepsy, of the roots of dulcamara (woody night-shade) in cutaneous diseases, &c.

ART. LXXXVI. Madrid. *Observaciones*, &c. Observations on the Pulse: A posthumous Work of Dr. D. Francis Solano de Luque. 4to. With a Portrait of the Author.

S U R G E R Y.

ART. LXXXVII. Paris. *Cure radicale de l'Hydrocele*, &c. The radical Cure of the Hydrocele by Caustic. By M. And. Dussausoy, First Surgeon to the Grand Hôtel de Dieu at Lyons. 8vo. 223 pages. Price stitched 3 liv. (2s. 6d.)

After an history of the disease, its predisponent causes, &c. and remarking the inutility of topical applications, he observes, that the caustic is a more certain remedy than the *tent*, *canula*, *seton*, or *injections*, and at least equally so with *incision*, or *excision*, to both which it is preferable, as exposing the patient to less pain and danger. These, in the two latter methods, M. D. paints in the strongest colours, and then says, that the pain given by dossils of lint dipt in a solution of *lapis infernalis* is very supportable, if its action be confined to the integuments of the scrotum, as it ought. When an incision is made into the tunica vaginalis, about the eighth or tenth day, the patient shews no signs of pain, there is only a slight degree for the first twenty-four hours succeeding the evacuation of the waters. One of the principal advantages M. D. promises himself from the caustic, is a tendency to suppuration, brought on throughout the whole tunic by an increase of heat imparted to the waters by its action. Our limits will not permit us to enter into the precautions necessary to be used in the application of the caustic, and the subsequent treatment, in order to render it safe and effectual: for these we must refer to the work itself, at the end of which the author has given twenty of the most difficult and embarrassing cases he has met with. *Journal Encyclopedique.*

ART. LXXXVIII. Nancy. *De Struma Bronchocele dicta*, &c. or, A medico-chirurgical Treatise on the Bronchocele and Hemeralopia; by M. Louis Valentin, of Châlons, Doctor of Medicine, Second Surgeon-major of the King's Regiment of Infantry, Professor and Demonstrator of the anatomical and chirurgical Schools of that Regiment. 1787. 21 pages. 4to.

From a long course of experience, and careful observations, which M. V. has had a great many opportunities of making, he attributes the Bronchocele to the stoppage of insensible perspiration by the action of the cold air on the part. The Hemeralopia he imagines to be owing to a viscosity of the humours of the eye, occasioned by cold, moist, cloudy weather obstructing the perspiration.

M. V. is by no means a disciple of Pasta. Of the Hemeralopia he observes, 'it is by no means dangerous: to cure it, nothing more is necessary than to bleed, vomit, purge, apply a blister behind the ear and leeches, and to administer aperients, diuretics and sudorifics, in various forms.' He adds, 'Hemlock, *arnica*

(leopard's bane), and opium, have been used sometimes with success.

ART. LXXXIX. Venice. *Istituzioni di Chirurgia, &c.* Institutes of Surgery, by Jos. Nelli di Comasco, M. D. Professor of Midwifery in the University of Pavia. Vol. 1. 8vo. 272 pages. 1787.

This volume, published at the request of several of his brother professors, treats on inflammatory diseases, and on the different kinds of dropsies.

Journ. de Med.

ART. XC. Como. *Della Cateratta, &c.* On the Cataract, and its Depression. By Chevalier Giambattista Zirotti. 1787.

The author thinks depression infinitely preferable to extraction; the greater part of those who have undergone the latter operation remaining blind and disfigured, as the drying up of the eye hinders vision, and leaves indelible cicatrices on the cornea. On these accounts several able surgeons have relinquished this new mode, to return to the ancient one.

ART. XCI. Göttingen. *De Regeneratione Partium mollium in Vulnere, &c.* A Dissertation on the Regeneration of soft Parts in Wounds; by M. Otton Huhn, of Mittau. 4to. 60 pages, with 3 plates. 1787.

Contains an account of thirty experiments made on different animals, from which the author concludes that the skin, tendons, muscles, and bones, are regenerated by agglutination.

Journ. de Med.

ART. XCII. Strasburg. *Thomæ Lauth, M. D. &c. Nosologia Chirurgica, &c.* A surgical Nosology, with an Account of such Authors as have written since the Time of Platner. 8vo. 141 pages. 1788.

Platner's institutions form the basis of this work. The author, after treating of surgery in general, gives an enumeration of surgical diseases. The following is a specimen of his Nosology.

"Gangrene is the death of soft parts. Sphacelus is the putrefaction of soft parts. Platner, Quesnay, Bromfield, and DuRoi, are the authors who have written best on these diseases."

Journ. de Med.

ART. XCIII. Franckfort. *Fünfzig Chirurg. Pract. Cautelen, &c.* Fifty Cautions relating to the Practice of Surgery, for the Use of young Surgeons; by J. Christ. Jaeger. 8vo. 210 pages. Franckfort on the Main. 1788.

Professor Günther commends this book in the *Annales Literarii* of Helmstadt.

A N A T O M Y.

ART. XCIV. Siena. *Trattato di Anatomia, &c.* A Treatise on Anatomy, Physiology, and Zootomy; by Lorenzo Nannoni, Surgeon to the Court of Tuscany, Public Demonstrator, &c. to the Royal Hospital, &c. Vol. 1. 242 pages.

Pathology and therapeutics are not neglected in this treatise. It is without plates. M. N. professes to take all his descriptions from the real subject, without trusting in the least to any preceding anatomist.

Novelle Letterarie di Firenze.

ART.

M I D W I F E R Y.

ART. xcV. Leipzig. *Geschichte einer Zwillings-Keysergeburt, &c.* History of a Case of a Woman delivered of Twins by the Casarean Operation, by J. C. Sommer, M. D. Professor at Leipzig. 8vo. 64 pages. 1788.

The woman, who was thirty-four, had been rickety, and the smaller diameter of her pelvis was only two inches and half (pollices). She had no bad symptom during her pregnancy, and bore the operation well, "*mater intrepida & salva, sed posthæc mortua.*" but died after it. (How long after, and whether of the operation or no, is not said.) Both the children were girls, and living. The smaller diameter of the head of one three inches and a half, of the other three and a quarter. The case is not very fully related, but we are promised a more particular account of it.

Annales Literarii Helmstadt.

From the dimensions here given we doubt how far the operation was justifiable.

ART. xcvi. *Von der Wirkung und dem Einfluss der einbildungskraft der mutter auf die frucht, &c.* The Influence and Effects of the Imagination of the Mother on the Fœtus, proved by numerous Facts and Arguments. By C. E. Krause, Doctor of Physic, &c. 8vo. 154 pages. 1788.

One should scarce have expected to have this argument taken up again, after it has been so often and completely refuted.

ART. xcviI. Jena. *De determinandis Finibus & recto Modo applicandæ Forcipis, &c.* On the proper Mode of applying the Forceps, and how to determine what Cases require their Use and what Turning: By Ge. Gust. Detharding. 8vo. 38 pages. 1788.

This thesis, in M. Günther's opinion, leaves nothing to be wished for on the subject.

C H E M I S T R Y.

ART. xcviII. Rouen. MEMOIRE DE M. LE CHEVALIER DE SOYCOURT, *sur les Expériences Données en preuve de la Chaleur latente: Couronné par l'Académie des Sciences de Rouen, le 27 Juillet, 1787.* Memoir on the Proofs adduced of latent Heat, &c.

The author sets out with observing, that he "confesses the idea appears to be too singular to be true, that calorific matter is contained in substances, without there being, to the thermometer or to the sensation, any signs of its presence. The question now is, what are the proofs of this strange doctrine?"

We think it more singular than this doctrine itself, that thirty years after the doctrine of latent heat had been taught by Dr. Black annually to 150 or 200 pupils, and after so many authors had attempted to illustrate and explain it, any person conversant in chemistry should represent the doctrine of heat being contained in bodies, neither sensible to the thermometer, nor the feeling, as apparently too singular to be true.

III, *Proofs of latent heat, drawn from the causticity of certain substances.*

The author is here at the unnecessary trouble of explaining that the causticity of lime and alkalies does not depend on heat combined with them, but on the separation of the aerial air from the lime-stone and mild alkalies; and that it is not contained in acids because their causticity is destroyed by uniting with alkalies.

2dly, *Proofs of latent heat drawn from experiments on the specific heat of bodies.*

Among these are mentioned Wilke's experiment, in which one pound of ice of the temperature of 0 requires 58° of De Luc's thermometer to melt it, and yet the temperature of the liquid after the thawing of the ice is the same as that of the ice; hence the specific heat of water is concluded to be to that of ice as :: $58 : 1$.

The chevalier says, as bodies "are never heated without dilating, it follows that it is in the pores of substances only that the igneous matter is contained; for their *substance* itself is impermeable." The dilatation he thinks is the only true measure of the quantity of heat or calfaction; and that a table of the specific heat should be constructed on these augmentations of volume, and not on that of their masses.

He next examines the other proofs drawn from this head. "In the table which Mr. Kirwan has drawn up from his own experiments, and those of Messrs. Wilke, Black, and Crawford, water is of all bodies that in which specific heat is most considerable: it is even supposed to be to that of iron as :: $1000 : 125$; but we must observe, that it is only by the respective degrees of the dilatation of bodies that the quantity of calorific matter that they contain, when heated to any particular degree, should be determined, and the rule is just; let us then compare by that rule the quantities contained in water and iron, heated to the same degree."

By immersing in boiling water at 80° , a cube of iron one degree above zero, 17 lines $\frac{3}{4}$ every way, in the space of 20 minutes it had increased $\frac{1}{2}$ of a line through all its dimensions, that is to say, $18\frac{1}{2}$ cubic lines; then, by its immersion in 8 lb. of water, at $\frac{1}{4}$ degree from the freezing point, it raised the thermometer immersed into it, one degree. Whilst by boiling a cube of water weighing 16 oz. and $34\frac{1}{2}$ lines of superficial measure, at one degree above zero, it was increased in bulk $\frac{1}{2}$, that is, $1296\frac{3}{4}$ cubic lines: then by mixing it with eight pounds of water a $\frac{1}{4}^{\circ}$ from the freezing point, it raised the thermometer 9° . So that the dilatation of iron is to that of water nearly as 1 to 38; whilst the heat communicated by the water, is to that communicated by the iron as 9 is to 1. At that temperature and dilatation then, the iron contains at least four times more of the igneous matter than the water: from which we may conclude that its specific heat is four times greater.

At present, if we compare the quantity of igneous matter contained in the incandescent iron and the boiling water, we shall find new relations; for the iron, heated to a white heat, dilates $\frac{2}{3}$ of a line in all its dimensions, that is, about $141\frac{2}{3}$ cubic lines: then being immersed in 20 lb. of water, at $\frac{1}{4}$ deg. from the freezing point, it communicated 7 deg. of heat to it, whilst a cube of boiling water dilates itself $\frac{1}{2}$, that is, $1296\frac{3}{4}$ cubic lines, and communicates by its mingling with 20 lb. of water, at $\frac{1}{4}$ deg.

from the freezing point, only 4 weak degrees of heat. Thus the dilatation of iron heated to a white heat is to the dilatation of boiling water, as 1 is to 9; whilst the heat communicated by the water :: 7 : 4. The iron heated to a white heat, contains then at least 15 times more igneous matter than boiling water at the same degree of dilatation: from whence we may conclude, that its specific heat is 15 times greater; and he concludes "that all the experiments hitherto made upon the specific heat of bodies are inadequate, are false."

3dly, Are examined the proofs of latent heat from the melting of ice.

He endeavours to make it appear, that the quantity of igneous matter, attributed to the absorption of the ice, is not so considerable as has been supposed, for that the quantity of heat dissipated in the air, during the fusion of ice in hot water, has been overlooked.

4thly, The author weighs the arguments for latent heat, taken from the experiments on the evaporation of liquids.

He says it is incontestable that the hottest vapours give out, on condensing, always less heat than the boiling water which afforded them; and it is incontestable also, that the degree of heat is always the weaker the farther the vapours are from the surface of the water, and that they condense the more readily; consequences diametrically opposite to the doctrine of latent heat.

5thly, Are examined the proofs of latent heat from experiments on the congelation of water, and the crystallization of salts.

There are undoubtedly many ingenious observations in this Memoir, and some difficulties stated on the subject of specific heat; but the author's conclusion and reasoning appear to be so very unjust, weak, and inconsistent, that we cannot agree with him in his conclusion, that the doctrine of latent heat is very strange and absurd.

ARR. XCIX. *Analyse du Spath pesant Aéré, the Carbonate de Barite* of the French Academy, transparent et strié d'Alston-moor, par M. Sage.* *Journal de Phys. Avril, 1788.*

The aerated barytes, spoken of by Bergman, was different in its appearance and texture, from the variety of this earth here described. The present aerated barytes, with regard to texture, is to the aerated barytes of Bergman, what the calcareous spar is to the chalk, and the aerated barytic spar is to the vitriolic barytes, what the calcareous spar is to the vitriolic felenites.

M. Sage justly observes, that Mr. Klaproth and Mr. Kirwan have designed the aerated transparent ponderous spar, by the name of *terra ponderosa aerata*, or aerated ponderous earth; but as the appellation of *earth* should be confined to powdery and opaque substances, he speaks of the present aerated barytes, which is a striated transparent stone, under the title of *aerated ponderous spar*.

The aerated barytic spar, examined by Mr. K. was found in Lancerhill in roundish pieces, the size of a man's head, pieces of which were also examined by Drs. Withering, Priestley, and Watt. Dr. Black also received a specimen of this spar, which was found

* Aerated barytes, or *terra ponderosa aerata*.

in a lead mine at Alston Moor. Mr. K. alleges, that Bergman discovered only some of the qualities of this stone, because that upon which he operated came from Scotland, and contained $\frac{1}{4}$ of calcareous earth, and $\frac{1}{2}$ of aerated barytes. M. Sage observes, that the pelicle, which formed upon the surface of water, into which calcareous aerated barytes was thrown, by Bergman, in the manner of lime water, depended upon the calcareous earth. The Alston Moor aerated barytic spar, after calcination, did not dissolve in water at all, consequently was not like lime water, by exposure to the air, covered with a thin crust.

The aerated barytic spar, analysed by M. Sage, was striated and half transparent; it was six inches long, and the ends were covered with pale yellow ochre. It was found in Alston Moor, and given to the author by Mr. Greville: the specific gravity was 4,2919, and that of vitriolic barytes was 4,4400.

It was calcined four hours in a strong heat, but was then as insoluble in water, as before the exposure to the fire.

Among other properties, M. Sage discovered that twelve parts of vitriolic, of the specific gravity, denoted by 67 degrees of Beaume's aerometer, and one part of this aerated barytes formed a transparent limpid solution, which limpid solution became milky on the addition of water, and a precipitation immediately took place of vitriolic barytes. One part of this aerated heavy spar, and 7 to 8 of the above vitriolic acid, form a gelatinous half transparent mass. The other properties mentioned of this spar were already known, therefore we do not relate them; he describes, however, more particularly the nitrous barytes crystallized, and its power both aerated and deaerated of decomposing sal ammoniacs.

M. Sage subjoins, that he had been questioned concerning his using the appellation *sel à base de terre pesant*, (the compound of barytes and marine acid) instead of the name in the new nomenclature, viz. *Muriate de Barite*. He answered, that the word *sel* was universally accepted, and understood to signify marine salt; and that every combination, in which the marine was one of the ingredients, would be readily understood by the epithet added to it to denote the compound of marine acid, and the substance with which it was united; accordingly *sel de cobalt* would be understood to design the compound of muriatic acid and cobalt; *sel à base de terre pesante*, to signify the combination of the marine acid and barites. To expose the impropriety of the word *muria* here used, M. Sage observes, that *muria* is employed by Cicero to signify a saumure made of a fish; and Martial uses it also to express the sauce made of that fish; and the French word *saumure*, the *garum* of the Latins, signifies a sauce which the ancients prepared from a fish called *garus*, and which Vossius alleges is the mackarel. M. Sage next criticises the appellation *barate*, used to signify the heavy earth, which, agreeably to the composition of the names barometer, geography, &c. should be denoted by the word *barogis* or *barogo*.

What a glorious confusion will be occasioned in a few years by the present rage for altering the nomenclature of chemical substances! Each scientific society, every teacher, nay, almost every author,

author, now express their dissatisfaction with the terms of former chemists, and of those of each other. The College of London would not adopt the new French nomenclature, nor that of Beaumé, Morveau and Bergman; but as the French academy exerted their right to invent a system of new names, of which nobody disputes the originality! as professor Bergman has been under the necessity of inventing names for new substances, and was led from that cause to propose, for the sake of uniformity, to extend the application of his system for names to formerly known substances, so our learned medical body lately manifested their disapprobation of the language already adopted, by directing medicines to be called by names, of which they are justly entitled to the honour of being the inventors! Benefit at least may arise to the science of chemistry from the conflict, for the honour of inventing a new nomenclature that will be generally accepted; and we can see no immediate ensuing mischief, excepting some retardation in the advancement of science. But the introducing these alterations, in the present fluctuating state, into the art of *pharmacy*, is a deplorable measure as may easily be conceived, and as is experienced by physicians who do not prepare their own medicines.

ART. C. *Letter of M. Dodun to M. de la Metherie.*

Jour. de Phys. Avril, 1788.

Mr. Dodun proposed, the last year, an improved method invented by M. Saussure, of using the blowpipe with stands of glass, instead of the usual modes, the spoon and charcoal. M. Pictet was not willing to allow, that there was any real improvement, and that he should have been more surprized if the refractory substances had not been fused, than he was to find they were melted.

The glass support, M. Dodun affirms, does not aid the fusion at all, as M. Pictet supposes; for that the extremities of the fused body are always the most completely vitrified, because the stand, however bad a conductor it may be, always absorbs some of the heat. Mr. Dodun still considers the use of glass-stands with the blow pipe as an important discovery, and worthy of its inventor. He observes, that the part of the substance examined, which happens to sink into the stand by the melting of the glass, should be afterwards the first in fusion, if the glass itself promoted its fusion; but the contrary is the fact, as M. Saussure, as well as the author, experienced.

The advantage of the glass support is, that a much smaller quantity of matter can be examined than by other methods.

ART. CI. *Sur les Principes Constituans des Calcul de la Bile et de la Vessie, par M. de Scopoli.*

Jour. de Phys. Avril, 1788.

M. Scopoli distilled biliary concretions, and obtained a small quantity of alkaline phlegm, much thick brown oil, and a very light charcoal, the ashes of which yielded both soda and pot ash. The bile itself yielded the same products.

These calculi are almost entirely soluble in spirit of wine. This solution being decanted, and after standing a month, at the bottom of the vessel there was formed spongy, soft, friable matter, which

was brilliant like silver. These crystallized masses, on distillation, afforded the same oily products as the calculi themselves. Hence M. Scopoli concludes, with confidence, that these concretions are the same substance as the bile itself.

Jackenius and Homberg obtained, from the urinary calculi, the volatile alkali, arising from the mucilage, which seemed to be the bond of the union of the stony particles. Some of these stony articles Margraaf found, were volatile, others were fixed. Dr. Percival found, that some were soluble in the vitriolic acid, and others were not. Scheele and Bergman have found, that a peculiar concrete acid principally forms these *calculi*.

3i of urinous calculi being digested in 3iv of nitrous acid, all but 11 grains dissolved, which the author has not yet examined. This was filtered and diluted with distilled water, in order to discover whether it contained any calcareous earth. The solution being distilled, a white saline matter in prismatic crystals remained, similar to the acid of sugar: and M. Scopoli assures us, that this salt was, on examination, found to be really acid of sugar. The sediments of urine, M. Scopoli found to be principally the acid of sugar. Hence the components of the urinary calculi, are the saccharine acid, an animal mucilaginous matter, and an earthy substance, the nature of which has not yet been investigated.

M. Scopoli thinks he finds an adequate cause for these *calculi*, suggested by the above analysis, in the use of sugar, sweet wine, and farinaceous food. It is obvious, we apprehend, that this conclusion is unjust.

On the subject of the composition of the urinary *calculi*, it is astonishing that no examination of the least value should have been instituted, since that by Van Helmont, who called it *duelech*, after Paracelsus. The common opinion was, that they were composed of earthy matter, and that this earthy matter was calcareous. Bergman, however, on analysis, found only about $\frac{1}{100}$ to be this earth; and Mr. Scheele had previously detected none, owing to his not adverting, that the saccharine acid used as a test, may not discover this substance, if it be already united to some other body, because the test in this case may unite with both of them, and form a triple compound. Bergman, Scheele, and Scopoli, have incontrovertibly proved, that these concretions either contain no calcareous earth at all, or in a very small proportion, perhaps one grain in a stone, half an ounce in weight. The Swedish chemists shewed, that they consisted of about equal weights of an acid and a mucilaginous substance; and M. Scopoli has advanced our knowledge, by finding that this acid is the saccharine. M. Scopoli ought to have given the proofs of his conclusion, that it was the acid of sugar. The analysis is still incomplete; we do not yet know the nature of the part insoluble in the nitrous acid; we require the proofs of the acid being the acid of sugar; the part called mucilaginous should be more minutely examined. It was not likely that M. Scopoli should detect the calcareous earth in the above solution, because the great quantity of nitrous acid would prevent the reagent used, from discovering this substance.

To

To this memoir M. Brugnatelli adds, that urinary calculi, confined in the aerial acid over mercury 15 days, were not acted upon by this acid; and that the aerated water acted less upon them than mere water. M. Brugnatelli finds lime-water a less powerful solvent than pure water; and he recommends drinking and injecting distilled water as the most efficacious remedy known. The injection should be used several times a day. He recommends the waters to be impregnated with bitters, and diuretics to prevent the stomach's being weakened. If the urine be rather acid, lime or alkaline water may be injected; but there is danger of the lime forming phosphoric selenite with this acid in the urine. All food and drink which afford the saccharine acid in abundance should be avoided.

If the limits of our journal would permit us, it would be easy to shew, that from principle no effectual benefit can be reasonably expected from the use of water as here proposed.

PHILOSOPHY.

ART. CII. Paris. *Considérations sur l'Esprit & les Mœurs.*

Thoughts on Genius and Manners. 8vo. 388 pages.

The author of this elegant treatise follows the steps of la Bruyere; like him he traces characters, and gives us maxims and loose thoughts. Sometimes he is profound: no where, perhaps, does he display greater talents than in his parallel between Henry iv. and Louis xiv. in which he seems, contrary to the vulgar opinion, to give a preference to the latter. Henry, he observes, was indebted for his most amiable virtues to his education, his poverty, his misfortunes, and the critical situations in which he was placed. He had not to defend himself from the intoxication of prosperity, or the seduction of flattery, yet he was guilty of more weaknesses than Louis xiv. and had less command over his passions. Love made him frequently forget that he was a king: in Louis, the lover never degraded the monarch. Henry was the bravest, the most skilful warrior; but Louis possessed more greatness of soul, and was superior to him in the art of government. We admire the ease and frankness of Henry, the grandeur and dignity of Louis. The first was the most amiable man; the second the greatest king. If agriculture and the useful arts were encouraged under Henry, commerce and the arts of luxury under Louis, it only proves, that Sully was an abler minister than Colbert. But the author seems not sufficiently to reflect, that Henry always sought the happiness of his people, Louis the aggrandisement of his dominion: the one always displayed a strong interest in their welfare, the other designed not to notice them whilst they groaned under the effects of his ambition.

With considerable merit we must own this work is not without its faults. Sometimes its maxims are extremely superficial: sometimes evidently erroneous. The author is too frequently led astray by an enthusiastic admiration of Voltaire, to whose dictates he pays the blindest homage.

L'Esprit des Journeaux.

ANIMAL MAGNETISM.

- ART. CIII. *De Causis physicis miræ illius, tum in Homine, &c. Sympathiæ, &c.* A second Dissertation on the physical Causes of that wonderful Sympathy in Man, between different Men, and between other natural Bodies, by Conrad Fischer. 4to. 63 pages. 1788.

The author had already written on the connexion between mind and body. In this work he considers animal magnetism, and the doctrine, by no means new, of an universally diffused spirit: examines in what the new system differs from the old: proves that *Mesmer* and his followers have only revived that of *Helmont* and *Geelenius*, and that all the phenomena may be explained by the laws of sympathy.

Annales Literarii of Helmsstadt.

METAPHYSICS.

- ART. CIV. Venice. *Saggio metafisico sulla ragione, &c.* A metaphysical Essay on Reason. 8vo. 1787.

This book is small but it is full of matter, truth, elegance and instruction.

Abbé Tosi, its author, intends soon to give the world another metaphysical essay; its subject, divine revelation.

Efemeridi Letterarie di Roma.

MATHEMATICAL SCIENCES, ASTRONOMY, GEOGRAPHY, &c.

- ART. CV. Paris. *Problème d'acoustique curieux & intéressant, &c.* A curious and interesting Problem in Acoustics, the Solution of which is proposed to the Learned, from the Hints left by Abbé de Hauteseuille. 8vo. 150 pages. 1788.

This work contains many fragments in which Abbé H. speaks of his discovery of an acoustic instrument, by which the noise a fly makes in walking might be heard. It is founded on the structure of the organ of hearing in animals who have that sense extremely delicate. Many testimonies of the reality of this instrument are adduced by the editor, who hopes it may be re-discovered.

- ART. CVI. *Description & Usage du Cercle de Réflexion, &c.* Description and Use of the Reflecting Circle, with different Methods of calculating nautical Observations. By M. le Chevalier de Borda. 4to. Price sewed 4 l. 4 s. (3 s. 6 d.)

The reflecting circle was invented by Mayer, about twelve years ago. It is not generally known to seamen, which the Chevalier, who is a captain in the navy, thinks it ought to be on account of its utility. Mayer's instrument had some imperfections, which M. de B. endeavours to remove.

Journal Encyclopedique.

- ART. CVII. Berlin. *Erleichterter Unterricht in der höheren mathematik, &c.* An easy Method of learning transcendental Geometry, or the Theory of Curves: by M. Abel Burja, Pastor and Mathematical Professor. 2 vols. 8vo. 1788.

This seems a valuable work. Professor B. had already published a treatise on algebra and elements of geometry.

- ART. CVIII. Gottingen. *De Probilitate Vitæ, ejusque usu forensi, &c.* On the Probability of Life and its public Application,

tion, proving the Theory not to be of modern Date : by Fred. Aug. Schmelzer. 8vo. 33 pages. 1788.

John Graum, who lived about the middle of the last century, was supposed to be the first who calculated the probabilities of life from the bills of mortality. M. S. asserts, that it was known to the Romans in the third century; a calculation being found in Ulpian, agreeing with the modern ones. This however M. S. thinks was founded on the public registers, as more certain than the bills of mortality.

ART. CIX. [Francfort and Leipzig.] *Versuch einer neuen Theorie Hydrodynamischer und Pyrometrischer grundlehren*, &c. Sketch of a new Theory of the Principles of Hydrodynamics and Pyrotechnics : by M. Langsdorf, Inspector of the Saltworks at Gera-bronn. 8vo. 294 pages, with plates. 1787.

ART. CX. Munich and Ingoldstadt. *Tabulæ pro reductione quorumvis statuum Barometri ad normalem quemdam caloris gradum*, &c. Tables for the Reduction of any States of the Barometer to a standard Degree of Heat : published by Warin Schogl, Professor of Mathematics, &c. at Rothembuch. 4to. 209 p. 1788.

ART. CXI. Utrecht. *Commentatio de Altitudinum mensuratione ope Barometri*, &c. A Treatise on measuring Heights by the Barometer : by J. F. Hennert, Professor of Physics, Mathematics and Astronomy in the University of Utrecht. Large 8vo. 1787.

ART. CXII. Madrid. *Elementos*, &c. Elements of the Mathematics : by D. Ben. Bails. Vol X. Part I. 4to. 1787.

ART. CXIII. Berlin. *Astronomisches Jahrbuch*, &c. Astronomical Ephemeris, for 1788. 8vo. 256 pages, with plates.

Amongst various articles this volume contains: Discovery of some manuscripts of Harriot * at Petworth. A number of corrections for the catalogue of stars by Flamsteed; Mr. Bode suspects, that the changes supposed to have happened in some of the stars are to be ascribed to errors in reducing the observations. M. Wurm endeavours to prove, that the 34th star in the Bull according to Flamsteed is the planet Herschel.

ART. CXIV. *Astronomisches Jahrbuch*, &c. Astronomical Ephemeris, for 1790 : by M. Bode. 8vo. 262 pages, with plates.

Amongst various articles this volume contains: The situation of several places in Holstein, Bremen and Oldenburgh, determined by M. Weffels. Remarks on the number of planets and comets of our system, by M. Wurm: these are merely conjectures founded on analogy, but M. W.'s calculation leads him to suppose, that there may be 64000 millions of comets. The places in which the comet of 1661, expected in 1789, ought to be found. To find

* From these manuscripts M. Zach proposes publishing a critical and literary life of this great astronomer and mathematician, whom the French have always endeavoured to depreciate, lest he should lessen the fame of their *Viète* and *Descartes*, the latter of whom is manifestly a plagiarist from him.

the altitude of the Pole by two altitudes taken out of the meridian, by M. Schrebert. Calculations of the quadratures of the planet Herschel, by M. de la Lande, who also relates the new elements of the solar orbit calculated by M. de Lambre. Observations made in Denmark and Norway, by M. Bugge. The monument of Frederic, or a new constellation dedicated to Frederic II. by M. Bode: it consists of 76 stars, and is situated between Cassiopeia, Cepheus, Andromeda and the Swan. Sketch of a new micrometer, by M. Fischer. M. Bode perseveres in giving the name *Uranus* to the new planet: on this M. de la Lande observes, that the name given it by the discoverer ought to be retained, unless we substitute that of the discoverer himself.

Journal des Sçavans.

ART. CXV. Rome. *Tavole delle efemeridi astronomiche, &c.* Astronomical Tables for the Year 1788, calculated for Noon, true Time in the Meridian of Rome, for the Use of the Gaetan Observatory. 1787.

Abbé Veiga, one of the directors of that observatory, gives an account of the observations made there, 3d Jan. 1787, on the total eclipse of the moon; and 30th Oct. on the passage of Jupiter behind the disk of that planet.

ART. CXVI. Milan. *Ephemerides Astronomicæ, &c.* Astronomical Ephemeris for 1789, calculated for the Meridian of Milan, by Angelo de Cæsaris; with an Appendix containing Remarks and Tracts. 8vo. 246 pages, with plates. 1787.

ART. CXVII. Paris. *Nouvelle Découvertes sur la Lumière relatives aux points le plus importants de l'Optique.* New Discoveries relative to Light, &c. by M. Marat, 1st vol. 8vo.

The first memoir in this work contains an examination of the principal experiments which Newton gives in proof of the system of the difference of *refrangibility*.

The second memoir contains five classes of experiments, the results of which appear to prove, that the heterogeneous rays are equally refrangible, and that the direct or reflected light of the sun is not decomposed but at the circumference of bodies.

The third memoir combats the Newtonian explanation of the rainbow.

The fourth volume contains the facts to prove that the colours of thin transparent bodies do not result from their difference entirely.

ART. CXVIII. *De la Mesure du Temps, &c.* On the Mensuration of Time, or a Supplement to the Treatise on Sea-timepieces, and the Essay on Clockmaking, containing the Principles of the Construction, Execution and Trials of Timepieces for finding Longitudes, and the Application of the same Principles to Pocket-watches, with various Constructions of astronomical Timepieces, &c. By Ferd. Berthoud, Member of the Royal Society of London, &c. 4to. 290 pages, with several plates. 1787.

The importance of M. B.'s improvements, by which every cause of irregularity is obviated, cannot be better verified than by the repeated experiments that have been made. A watch made by M. Emery, on these principles, for Count Bruhl, discovered an error

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of four seconds in the difference of longitude between London and Paris, which astronomers had not been able to determine by observations in the space of a hundred years.

M. B. has published separately, in small 12mo. with figures, that part of his work which is of most general use, *L'Art de régler les Pendules & les Montres*, 'The Art of regulating Pendulums and Watches:' and to facilitate the use of his timepieces at sea, he published in 1775, *Les Longitudes par la Mesure du Temps*, 'Longitudes by the Mensuration of Time.'

M. de la Lande Journal des Sçavans.

ART. CXIX. Faenza. *L'Economo Istruito nelle*, &c. The Economist's Building Instructor: by Giuseppe Morri. 8vo. 1787.

An useful collection of every thing necessary to protect the man who would build, from the ignorance or imposition of his architect: thus preventing exorbitant expence on the one hand, and defective execution on the other. *Efemeridi Letterarie di Roma.*

ART. CXX. Madrid. *Discurso sobre la Arquitectura naval antigua & moderna*. A Discourse on ancient and modern Naval Architecture. 8vo. 1787.

ART. CXXI. *Principios Militare*, &c. Military Principles, in which are explained the subterraneous Operations of War, or the Manner of forming and employing Mines and Countermines, in the Attack and Defence of Places, for the Instruction of young Officers of Artillery. By D. Raymond Sanz, Knight of the Order of St. James, *Marechal-de-camp*, and Colonel of that Corps.

ART. CXXII. Rochelle. *L'Art de la Marine*, &c. The Art of Marine, or general Principles and Directions for constructing, equipping, manœuvring and conducting Vessels. By M. Romme, Royal Professor of Navigation at the Marine School. 4to. 587 pages, with several copper-plates. 1787.

This is a complete treatise on every thing which a seaman ought to know. On the resistance of a ship's bows M. R. shows, that a demi-cylinder and a triangular prism are nearly equal; so that the capacity of the bows may be considerably varied without impeding a vessel's sailing. He also points out the influence of the form of the after part on this resistance. He examines the plans and experiments of the most approved vessels, and explains the reasons of their good and bad properties. The article of masts, and that of sails, are treated very minutely. The many observations made on rigging by M. Target have been of considerable service to M. R.

Journal des Sçavans.

ART. CXXIII. Paris. *Theatre de la Guerre presente*, &c. Seat of the present War between the Turks and Russians, in two large Sheets, containing Russia, Turkey, Poland, Hungary and all the Black Sea. A new Edition, with Corrections. Price 3 l. (2s. 6d.): on canvas with a case 7 l. (5s. 10d.)

ART. CXXIV. Petersburg. *Beiträge zur Topographischen Kenntniss des Russischen reichs*, &c. Additions to the Topography of the
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the Russian Empire. By Jn. Pet. Falk. Vol. I. 4to. 402 pages, with a map.

M. Giorgi has published this work, from the papers of the late M. Falk, whose life he gives us. *Journal Encyclopedique.*

ART. CXXV. Copenhagen. *Sendfchrieben des F. C. de la Roche-Gallichon*, &c. Letters from F. C. de la R. G. Provincial Counsellor to his Danish Majesty, to the Author of the *Political Journal*, concerning the late Discovery of Old Groenland, and of the North-west Passage, which must naturally follow from it. 8vo. 102 pages.

M. de la R. G. proves, that the ancient Groenland was not the country at present called by that name. The accounts given of the former prove, that it was fertile and abounding in animals, and that it formed a state under the government of the Icelandic laws. The author refutes the assertion, that the savages exterminated those ancient Groenlanders who survived the ravages of a plague which happened in the north about 1350. He observes, that the annals of Iceland mention no such event: that, on the contrary, under the reign of Margaret, who was born in 1353, and was not queen of Norway till 1388, the commerce of the Christian Groenlanders was very flourishing, and the island was called the queen's granary, and that in a brief of the pope, dated 1448, mentioned by Schlegel, the damages done to the Groenlanders by the savages are mentioned. Another objection is, that the ice has rendered the east coast of modern Groenland inaccessible. This, as well as the other articles, the author discusses in a manner extremely interesting. *Journal Encyclopedique.*

ART. CXXVI. Leybach. *Geographie und Statistik Wirtemberg*, &c. A geographical and political Description of Wirtemberg. 8vo. 590 pages. 1787.

The author calculates Wirtemberg to contain 150 square miles, and 3862 men to every square mile. During the 43 years duke Charles reigned its population increased by 100,000 souls. In the electoral states of Hanover 150,000, according to the most moderate calculation, have been added to the inhabitants during the last three and twenty years.

TOPOGRAPHY.

ART. CXXVII. Paris. *Plan de Rome*, &c. A Plan of Rome, large Atlas. Price completely coloured 6l. (5s.) half coloured 4l. (3s. 4d.)

ART. CXXVIII. *Voyage d'Auvergne*, &c. A Tour through Auvergne, by M. le Grand D'Auzil. 8vo. 560 pages. Price 6l. (5s.)

This volume is confined to lower Auvergne. The French journalists bestow great encomiums on it. This year the author proposes to traverse upper Auvergne.

CLASSICAL LITERATURE.

ART. CXXIX. Hanover. *Erklärende Anmerkungen über den Homer*, &c. A Commentary on Homer, by J. H. Justus Roeppen. Part I. 8vo. 312 pages. 1787.

This volume contains remarks on the four first books of the Iliad. Professor

Professor Günther bestows the highest encomiums on it, but wishes, that the corrections of the press had been more attended to.

ART. CXXX. Brunswick. *Sophocles Philoctetes*, &c. The Philoctetes of Sophocles from the Text of R. F. P. Brunck, with a Commentary. Part I. 8vo. 190 pages. 1788. Published by M. Koeppen.

In this volume we have the text of Brunck's small edition of Sophocles's tragedies, and a selection of his notes, with a short account of the origin and progress of tragedy from the *Bibliotheca Critica* of Amsterdam. *Annales Litterarii Helmstedenses.*

P O E T R Y.

ART. CXXXI. Paris. *Oeuvres de Theatre, & Autres Poësies*, &c. Theatrical Pieces and Poems: by M. de Chabanon, of the French Academy, and that of Inscriptions and Belles Lettres at Cortona. 8vo. 1788.

The theatrical pieces, of which there are three, have not been performed, as M. de C. was deterred by his age, situation and disposition, from risking them on the stage.

The first, *L'Esprit de Parti*, 'The Spirit of Party,' is meant to expose the ridiculousness of party-spirit in general, which, he says, is 'properly the French disease.' He attacks it in all its forms, and particularly as it appears in music. This comedy has considerable merit, but the next, *Le Faux Noble*, 'The False Nobleman,' is superior to it. In this the ruined man of rank, proudly stooping to an alliance with a nameless upstart, forms a striking contrast to the mean pride of the latter. The Golden Fleece, a lyric tragedy, gained a prize from the opera committee. In this the character of Jason interests us and excites our esteem; and Medea, hitherto strictly virtuous, sinks for the first time under the decrees of fate and violence of love.

The poetical pieces, which conclude the volume, are also commended by the French journalists.

As a specimen of the author's style we will give the following extract from the first piece.

'De l'esprit de Parti, c'est la rage insensée,
De faire dominer son goût & sa pensée,
D'affervir le public, de livrer des combats
Pour une opinion que souvent on n'a pas;
Mais qui, prise au hazard, ou par haine adoptée,
Est par la haine encore accrue & fomentée:
De-là les factions, les brigues, les complots:
Chaque secte choisit son chef & ses héros
Qui pense comme nous, est pour nous estimable;
Et quiconque résiste à notre opinion,
Juge par ce seul fait, est on sot ou fripon
Ces messieurs s'aiment tant, pour mieux haïr autrui!

ART. CXXXII. *Leopold de Brunswick*, &c. Leopold of Brunswick, a Poem, by M. Marmontel, Historiographer of France, and perpetual Secretary to the French Academy: read at the public

public Meeting of the Academy, 13 March, 1788, on the Admission of M. D'Aguesseau, Counsellor of State. 1788.

This poem, dedicated to the memory of that benevolent prince who was drowned whilst endeavouring to save some peasants from perishing in an inundation, is far superior to any of those which have hitherto appeared on the subject. The praises and tears it drew from the academicians were sufficient proofs of its merit.

Journal Encyclopedique.

ART. CXXXIII. *Erminie*, &c. *Erminia*, a Poem, in three Cantos: by M. de Lantier, Chevalier of the Order of St. Louis, &c. Small 8vo. 272 pages.

The poem from which this collection, for such it is, takes its title, is neither the longest nor the most striking piece in it. It is a free translation, in verses of ten syllables, of the episode of Tancred and Erminia in Tasso's *Jerusalem*. It is not without merit, but is excelled by a tale, in prose, the moral of which is the danger of educating children in a style too much above their sphere. M. de L. has also new cast the old story of Antiochus and Stratonice, of which he makes an agreeable little tale. This too is in prose.

L'Esprit des Journaux.

ART. CXXXIV. *Turin. Godofreidos Jerusalem liberatæ T. Tassi*, &c. Tasso's *Jerusalem*, in Latin Verse: by D. Balth. Frambaglia. Vol. I. II. 8vo. 1787.

This version, according to the Italian journalists, is superior to that of D. Zauni, published at Cremona in 1743, both in fidelity and the harmony of its verse. We will give, as a specimen, the translation of the first stanza.

*Arma virumque cano, qui Christi insigne sepulchrum,
Sustulit e dura, seruaque tyrannide Thracum
Ingenio multa ille est ausus, multa patravit
Dextra, multa tulit nec non incommoda belli.
Necquicquam contra vis obstitit effera Ditis;
Frustra Asiæ, & Libiæ cõtere in prælia gentes;
Prospera namque olli fuit alta potentia cæli,
Et sacra errantes socios sub signa coegit.*

ART. CXXXV. *Ibid.* The first volume of Giacinto Ceruti's translation of Homer's *Iliad* into Italian verse, containing the first 12 books, was published in the course of last year, in 4to.

The writers of the *Novelle Letterarie di Firenze* say, that it is faithful, elegant and harmonious.

ART. CXXXVI. *Fuligno. Thomæ Serrani Valentini, carminum libri quatuor*, &c. The Poems of Tommaso Serrano of Valentia: with Remarks on his Life and Writings by Mig. Garcia. 8vo. 1788.

Serrano, who died at Bologna about four years ago, was an elegant imitator of Martial, whom he defended against a celebrated anonymous Spanish writer and the Chevalier Vanetti an Italian. He has frequently embellished his verses with all the graces of Catullus, but carefully avoids the licentiousness of the two Latin Poets.

Efemeridi Letterarie di Roma.